

# TAFSIR of SURAH AL-KAHF

*Selections from Safwat al-Tafasir*

*Tafsir from Ibn Kathir, al-Razi, al-Qurtubi, Kashshaf,  
al-Alusi, Hashiyah al-Sawi, Abu Sa'ud & more*



Shaykh Muhammad `Ali al-Sabuni  
(1348-1441 AH/1930-2021 CE)

*Translation & Notes by*  
Rashad Jameer





SHAYKH MUHAMMAD 'ALI AL-SABUNI is a Syrian specialist in the knowledge of *tafsir* (exegesis of the Holy Qur'an) who has authored one of the most widely accepted *tafsirs* of the Qur'an entitled *Safwat al-Tafasir* (The Choicest Selections from the Books of Tafsir). Since its publication in 1978 and with more depth than the renowned *Tafsir al-Jalalayn*, *Safwat al-Tafasir* has quickly become a celebrated *tafsir* for beginners. It is highly-respected in Islamic Seminaries worldwide as a reliable reference point to acquire the mainstream understanding of the Qur'an.

"Shaykh al-Sabuni has saved students of knowledge an incredible amount of time, and has taken them by the hand to the summary of his lifetime of studies and the synopsis of several major books of *tafsir*. For this reason, he warrants a debt of gratitude from the students of knowledge and those working in the field of *tafsir*."

—SHAYKH ABU L-HASAN 'ALI AL-NADWI  
President of Darul 'Uloom Nadwat ul-Ulama' in Lucknow, India



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TAFSIR OF SURA AL-KAHF  
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Second Edition 1444/2022

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ISBN 978-0-9948807-7-2

*Published by:*  
WASILA PRESS  
Pickering, Ontario, Canada

Printed by Mega Basim Printing in Istanbul, Turkey  
Made in Toronto, Canada

*Author:* Shaykh Muhammad 'Ali al-Sabuni  
*Cover design:* Muhammadan Press  
*Translation, typesetting & notes:* Rashad Jameer



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## PREFACE

IN THE NAME OF ALLAH, Most Gracious, Most Merciful. Praise be to Allah, Lord of the Worlds. May Allah's peace and blessings be upon our master Muhammad, Allah's Mercy to creation, and upon his Family and Companions and the entire Muslim *umma*.

This is a translation of the tafsir (exegesis) of Sura al-Kahf, a prominent sura we recite every Friday, excerpted from the tafsir of the Syrian Shaykh, Shaykh Muhammad al-Sabuni (may Allah preserve and cure him) entitled *Safwat al-tafasir*.

While the majority of tafsir books employ only one style of tafsir,<sup>1</sup> Shaykh al-Sabuni's novel work combines the two most prominent styles of tafsir, namely 'tafsir using narrations' (*tafsir bi 'l-ma'thur*)—which is often synonymous with *tafsir bi 'l-manqul*, and 'tafsir using reason' (*tafsir bi 'l-ma'qul*). Since its completion in 1978 CE (1398 AH) and with more depth than the renowned *Tafsir al-Jalalayn*, *Safwat al-tafasir* has quickly become a celebrated tafsir for beginners and a reliable reference point to learn the orthodox Sunni understanding of the Quran.


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<sup>1</sup> See Appendix 2: *Glimpses of Notable Tafsirs* for more details. [t]



## TAFSIR OF SURA AL-KAHF

### ABOUT THE PRESENT VOLUME

In addition to the hadith and tafsir referencing throughout this work, the list of *Abbreviations* cites the tafsirs referenced in this book chronologically. Dr. Mustafa Khattab's *Clear Quran* was employed for the translation of the Quranic verses, while the appendices *Glimpses of Notable Tafsirs* presents a bird's eye view of the major tafsirs of the *umma*, and *Tamim al-Dari*  *Meeting the Dajjal* offers Prophetic insight into a major figure tied to this sura. Thereafter, *Wasila Press Publications* presents a synopsis of our other publications with reviews from leading scholars from across the world.

Undoubtedly, while larger books of tafsir have been translated into English, many fail to read them because they tend to be large reference works. Therefore, this tafsir series, which I have dubbed *The Famous Five Tafsir Series*, has been chosen for Muslims to learn about the famous suras of the Quran, from the most trusted sources of the *umma*, in a format that is succinct. It comprises Suras al-Waqi'a, al-Rahman, Yasin, al-Mulk, and now Sura al-Kahf (*alhamdulillah*)—and the *tawfiq* for this comes from Allah alone, as well as the supplications of my grandfather for me.

### WASILA PRESS: CLASSICAL ISLAMIC BOOKS

Wasila Press is an independent Canadian publishing house established in 2015 CE with the mission of producing classical Islamic books for an English audience in high quality. The word *wasila* refers to a 'means,' and now more than ever, it is our firm belief that knowledge of Allah and His Messenger (Allah bless him and give him peace) as recorded by the saintly scholars of Islam is the most potent *wasila* Muslims can use to gain confidence, inspiration, and the divine spirit needed to heal the maladies of the soul in the modern world. And what greater means for healing is there than the Quran itself?

## Preface


For some, the greatest *wasila* of getting close to Allah is the Quran, while for others, *Rasulullah* (Allah bless him and give him peace) is the greatest *wasila*. This bears no contradiction because, after all, he (Allah bless him and give him peace) was described as ‘the walking Quran.’ Meaning, he did not merely *deliver* Allah’s Message, he *is* Allah’s Message! So in that spirit, we proclaim: Allah’s Messenger ﷺ is the Message!

In conclusion, I ask Allah that just as He protected the *iman* of the young people in this sura who fled to the cave to protect their *iman*, O Allah, protect our *iman*, and that of our children and the entire *umma*! And safeguard us from the Dajjal and the precursors to the Dajjal which have appeared in our time, by the blessing of reciting Sura al-Kahf, memorizing it, and learning its meanings—by the rank of Your Beloved, our master Muhammad (Allah bless him and give him peace) and his family, *amin*! Finally, I ask you, the reader, to pray for everyone involved with this translation—especially the soul of the author, Shaykh al-Sabuni.


*The needy servant* RASHAD JAMEER  
August 29th 2022 (Safar 3rd 1444)  
Pickering, Ontario, Canada







*To the ruh of Shaykh Muhammad Ali al-Sabuni  
(may Allah have mercy on him)*







# BIOGRAPHY OF SHAYKH MUHAMMAD AL-SABUNI

SHAYKH MUHAMMAD 'ALI AL-SABUNI is one of the leading scholars of Sunni orthodox Islam (*Ahl al-Sunna wa al-Jama'a*) in the current era. A specialist in the knowledge of *tafsir* (exegesis of the Holy Quran), he has authored one of the best and most widely accepted Exegesis of the Qur'an in this era entitled *Safwat al-tafasir* (The Choicest Selections from the Books of Exegesis).

## BACKGROUND

Born in the city of Aleppo, Syria in 1930 CE, his studies began early at the hands of his father, Shaykh Jamil al-Sabuni, who was one of the senior scholars in Aleppo city in his own right. He began memorizing the Quran (*hifz*) in a seminary (*madrasa*), and completed his *hifz* in secondary school. He learned the ancillary disciplines of the Arabic language, the knowledge of inheritance, and the other sciences of Islam from great scholars such as Shaykh Muhammad Najib Siraj, Shaykh Ahmad al-Shama', Shaykh Muhammad Sa'id and many others.

## HIS STUDIES

He began his studies in the city of Aleppo at a School of Business where he studied for one year before becoming disinclined because of



the school teaching students about *riba'* or interest-based transactions. Despite obtaining excellent results, he left to pursue studies in the disciplines of the Sharia at the famed *Khasrawiyya School of Sharia* in Aleppo, and graduated in 1949 CE. Thereafter, the Syrian Ministry of Endowments sponsored him to study at Masjid al-Azhar in Cairo and he graduated from the Faculty of Sharia in 1952 CE. He then completed his specialization and further obtained a degree in Sharia Rulings (*Qada*) in 1954 CE.

### HIS ACADEMIC LIFE

After completing his studies at al-Azhar, he returned to Syria to work as a professor in the Ministry of Islamic Culture in Aleppo, where he continued teaching until 1962 CE. Subsequently, he relocated to the Kingdom of Saudi Arabia to work on behalf of the Syrian Ministry of *Tarbiya* and Education as a lecturer for the Sharia College of Islamic Teachings and *Tarbiya* at *Umm al-Qura* University in Mecca al-Mukarrama and was tenured there for approximately thirty years. Following that, he worked as an academic researcher in the Centre for Academic Research and Reviving the Islamic Heritage. Thereafter, he worked in the Muslim World League as a counsellor for scientific research in the Quran and Sunna and remained there for a number of years.

The Shaykh has a voluminous and acute aptitude for knowledge. He had a daily class in Masjid al-Haram in Mecca al-Mukarramah in which he would issue edicts (*fatwa*). Simultaneously, for close to eight years, he also held a weekly class in one of the mosques in the city of Jeddah, where he explained more than one-third of the Holy Quran to students of knowledge. These lessons were recorded on audio cassettes. In a similar fashion, the Shaykh has over 600 programs on the *tafsir* of Quran recorded for television. The production for this project took over two years to complete and was finalized in the year 1998 CE.

A SELECTION OF HIS WORKS

1. *Safwat al-tafasir* (The Choicest of Exegesis) – his most famous book which combines two different types of exegesis, namely *tafsir ma'thur* and *manqul* extracted from the foremost of tafsirs namely Tafsirs Tabari, Kashshaf, Qurtubi, 'Alusi, Ibn Kathir, Bahr Muhit and others in a simplified presentation (and this is the translation you hold in your hands).
2. *Al-Mawarith fi al-shari'a al-islami* (Inheritance in Islamic Law.)
3. *Rawa'i' al-bayan fi Tafsir ayat al-ahkam* (Enjoyable Elucidations Explaining the Verses of the Quran.)
4. *Qabs min nur al-Quran al-Karim* (A Firebrand of Light from the Holy Quran.)
5. *Al-Sunna al-nabawiyya qism min al-wahy al-ilahi al-munazzal* (The Prophetic Sunna: A Portion of Divine Revelation.)
6. *Mawsu'a al-fiqh al-shari' al-muyassar* (A Simplified Encyclopedia of Islamic Jurisprudence.)
7. *Al-Ziwaj al-islami al-mubakkir: sa'ada wa hisana* (An Early Islamic Marriage: Felicity and Chastity.)
8. *Tafsir al-wadih al-muyassir* (The Simplified and Clear Tafsir.)
9. *Al-Mahdi al-nabawi al-sahih fi salah al-tarawih* (Correct Prophetic Guidance regarding Tarawih Prayers.)
10. *Al-Nabuwwa wa al-anbiya'* (Prophethood and the Prophets.)
11. *Mawqif al-shari'a al-gharra' min nikah al-mut'ah* (The Resplendent Shari'a's Stance on Temporary Marriage.)
12. *Al-Mahdi wa ashrat al-sa'ah* (The Mahdi and the Portents of the Hour.)
13. *Sharh riyad al-salihin* (Commentary on the Meadows of the Righteous.)
14. *Shubuhāt wa abatil hawl ta'addud zawjat al-rasul* (Abstrusities and Calumnies around the Polygyny of the Prophet ﷺ.)



15. *Tibyan fi 'ulum al-Quran* (The Elucidation on the Sciences of the Quran.)
16. *Risala fi hukm taswir* (The Treatise on the Ruling of Photography.)
17. *Jarimah al-riba akhtar al-jara'im al-diniyya wa al-ijtima'iyya* (The Crime of Usury is the Most Dangerous of Religious and Societal Crimes.)

At the time of this writing, the Shaykh is alive but has some ailments and is living in the Arabian Peninsula. May Allah continue to benefit us by him. *Amin!*

## REVIEWS FOR SAFWAT AL-TAFASIR

SHAYKH ‘ABDULLAH B. HUMAYD  
(D. 1908 - 1991)

ALL PRAISE BELONGS TO ALLAH ALONE. Following the request of my noble brother—the Ustadh, the Shaykh, Muhammad ‘Ali al-Sabuni, the Professor at the King Abdul Aziz University at the faculty of Islamic Studies—for me to write a review for his book *Safwat al-tafasir*, after he personally read some portions of it to me, with time not permitting me to listen to it in its entirety, I say the following:

The author has produced an excellent publication according to the sections that I have heard read from his book—may Allah reward him handsomely. He has undergone immense effort in compiling and selecting the most reliable and soundest of opinions extracted from numerous books of tafsir. In this tafsir, he combines two types of *tafsir*, 1) ‘*tafsir* by narration’ (*tafsir bi ‘l-ma‘thur* or another name for this type of tafsir is *tafsir bi ‘l-manqul*), and 2) ‘*tafsir* using reason and logic’ (*tafsir bi ‘l-ma‘qul*), all in an exceptionally clear manner and with a novel and simple format.

He begins by mentioning an overview of the surah and its foundational themes, before explaining its vocabulary and relevant word derivations. He then goes on to cite the connections between the previous and upcoming verses, clarifying the reasons why certain verses were revealed (*asbab al-nuzul*). He then begins the *tafsir* or ‘exegesis’ of the verses, while avoiding the [often complicated] points

of grammatical inflection (*ṣirab*). He mentions points of benefit related to the verses and lessons that can be drawn from them and concludes by highlighting the Rhetorical Devices (*Balagha*) used in the sura.

I ask Allah for enabling-grace (*tawfiq*) and accuracy to be bestowed upon us and him, to spread benefit by this book, and to reward the author for the great effort that he expended in compiling this book. Allah is the Bestower of divine grace—and may Allah bless Muhammad, his Family, and his Companions, and give them peace.

[Shaykh] 'Abdullah b. Humayd  
The President for the Supervision of Religious Affairs  
at Masjid al-Haram  
1397 AH / 1976 CE



## REVIEWS FOR SAFWAT AL-TAFASIR

SHAYKH ABU 'L-HASAN 'ALI NADWI  
(D. 1914 - 1999)

ALL PRAISE BELONGS TO ALLAH, Lord of the Worlds. May peace and blessings be upon the Master of the Messengers, Muhammad, and upon all his Family and Companions.

Throughout the centuries of Islamic authorship, the dominant approach to knowledge was to attempt to record, document and present everything that was said and narrated about a given topic. Hence the books authored about *tafsir* (exegesis), *hadith* (traditions), *sira* (Prophetic Biography), and *tarikh* (history), resemble massive encyclopaedias and tomes of knowledge. And yet, despite this widespread approach possessing a number of benefits; the greatest of them being protecting this invaluable treasure of knowledge from being lost, and to establish within the reader the ability to choose what is most suitable and closer to his proclivity (*dhawqihi*); it has created a problem, especially in our era. This problem is that the beginner and intermediate level students are becoming confused when choosing the closest opinion to that which is correct, and their minds are becoming scattered such that no one single opinion is becoming firmly embedded in them. They find themselves lost in a dense forest of statements, opinions, and ideologies (*madhahib*). Therefore, in every era, a number of authors have been inclined to select the best from these voluminous books and choose the most correct and strongest

opinions amongst them. It is these types of works that are of immense benefit and an inestimable aid for students of knowledge.

This era has a dire need for this style of authorship because of the little time that is given to Islamic studies, weakening aspirations and scattered minds. As a result, our friend, the virtuous Shaykh, Muhammad 'Ali al-Sabuni, has been enabled by Allah with full *tawfiq* in compiling his book *Safwat al-tafasir*. He has saved students of knowledge an incredible amount of time, and has taken them by the hand to the nectar of his lifetime of studies and the summary of several major books of tafsir. No one would be able to accomplish this task except one who has studied abundantly, has a sound ideology (*dhawquhu*), and has excelled in the field of teaching. Because of this, he warrants a debt of gratitude from the students of knowledge and those working in the field of tafsir—may Allah reward him handsomely and accept his efforts.

[Shaykh] Abu 'l-Hasan 'Ali al-Nadwi  
Mecca Mukarrama  
1396 AH / 1976 CE

## REVIEWS FOR SAFWAT AL-TAFASIR

SHAYKH MUHAMMAD AL-GHAZALI  
(D. 1914 - 1999)

ALL PRAISE BELONGS TO ALLAH. He is the Lord who ought to be feared (*Ahl al-taqwa*) and the Lord of forgiveness (*Ahl al-maghfira*). May peace and blessings be upon the lighthouse of knowledge and guidance in this world and the next, Prophet Muhammad, and upon his Family and Companions.

The Quranic sciences require a gentle pen, a satisfying pen; one that is far from technical terminologies and philosophical debates. Its greatest mission is to clearly present the divine message and to make it accessible to the souls of the masses without being overly formal, using unnecessarily long words or misrepresenting it.

The virtuous Shaykh, Muhammad 'Ali al-Sabuni, has successfully accomplished these very objectives. He has simplified his tafsir of the Quran, *Safwat al-tafasir*, and added statements of the Pious Imams from the cream of the crop—both in relation to knowledge and manners (*adab*)—which infuse this work with metaphysical realities and practical wisdom. We have noticed that Shaykh Muhammad 'Ali al-Sabuni has combined two methods of tafsir in his book; namely, 'the narrations of the *Salaf*' (*ma'thurat* also known as *manqul*), and 'the independent reasoning of the later scholars' (*ijithadat al-khalaf*) i.e. both the transmitted *and* rational methods of tafsir (i.e.



*manqul wa ma 'qul*) as it is commonly termed. Hence the reader will be able to see *both types of tafsir* before him at once, and will be able to benefit from the best of both worlds.

We have also noticed that other tafsirs are successful in one of two styles; either extreme brevity, or verbosity which students in this era are unable to bear. However, Shaykh Muhammad 'Ali al-Sabuni—Allah reward him greatly—was able to maintain both balance and beauty in his approach to the Quranic sciences in his tafsir. He steered clear of anything questionable that could cause uneasiness by not mentioning contentious ideological points, or questionable hadiths that require extensive investigation and lengthy research.

May Allah grant benefit by him, expand his chest, and reward him on behalf of the *umma* with the best of rewards.

[Shaykh] Muhammad al-Ghazali al-Azhari  
 President of Da'wa & Usul al-Din in the Faculty of Sharia  
 Mecca Mukarrama  
 1396 AH / 1976 CE

## TAFSIRS REFERENCED IN THIS BOOK

<i>Bukhari</i>	al-Bukhari's <i>Sahih al-Bukhari</i>
<i>Muslim</i>	Muslim's <i>Sahih Muslim</i>
<i>Tabari</i>	al-Tabari's <i>Jami' al-bayan 'an tawil ay al-Quran</i>
<i>Razi</i>	al-Razi's <i>Mafatih al-Ghayb</i>
<i>Qurtubi</i>	al-Qurtubi's <i>Tafsir al-Qurtubi</i>
<i>Baydawi</i>	al-Baydawi's <i>Tafsir al-Baydawi</i>
<i>Tashil</i>	Ibn Juzay al-Kalbi's <i>Tashil li 'Ulum al-Tanzil</i>
<i>Bahr al-Muhit</i>	Abu Hayyan al-Andalusi's <i>Bahr al-Muhit</i>
<i>Ibn Kathir</i>	Ibn Kathir's <i>Tafsir Quran al-'Azim</i>
<i>Jalalayn</i>	al-Suyuti and al-Mahalli's <i>Tafsir al-Jalalayn</i>
<i>Durr</i>	al-Suyuti's <i>Durr al-manthur fi tafsir bi'l-mathur</i>
<i>Abu Sa'ud</i>	Abu Sa'ud's <i>Tafsir Abu Sa'ud</i>





# *Tafsir of Surah al-Kahf*



Shaykh Muhammad Al-Sabuni  
(1348-1441/1930-2021)





## SURAH 18

# OVERVIEW OF SURAH AL-KAHF

SURAH AL-KAHF IS A MECCAN SURAH that takes its name from the Sleepers of the Cave (*Ashab al-Kahf*) whose story holds a prominent place in the surah (verses 9-26) and discusses *the test of religious persecution*. This surah also centres around three other stories: Prophet Musa's meeting with an unidentified figure—al-Khidr (verses 60-82)—which tackles *the test of knowledge*, and the story of Dhu'l-Qarnayn (verses 83-99) which addresses *the test of power and authority*. In the final story, an important parable is put forth for the people of Mecca: the parable of an arrogant and ungrateful man who owned bountiful gardens, which Allah then reduced to dust due to his arrogance and disbelief. This story exemplifies *the test of wealth*.

The surah commences and concludes with references to the Quran itself. The Beloved Prophet Muhammad (Allah bless him and give him peace) instructed his *umma* to recite this surah every Friday in order to receive protection from the worst tribulation to afflict mankind, the Dajjal (the Anti-Christ).

## THE BACKGROUND OF SURAH AL-KAHF

Imam al-Suyuti's celebrated tafsir *Durr al-manthur fi tafsir bi 'l-ma'thur* records:



The disbelievers of Quraysh sent some of the elders from Mecca [namely al-Nadr b. al-Harith and 'Uqba b. Abi Mu'it] to Medina to enquire about the reality of the advent of God's Final Prophet—Muhammad (Allah bless him and give him peace)—and the signs of his truthfulness from the Jewish scholars who were living there. The Jewish scholars told them that they should test him (Allah bless him and give him peace) with three questions, and if he answers the first two, but not the third, then he is indeed a true prophet. Those questions were regarding:

1. the Companions of the Cave (*Ashab al-Kahf*),
2. Dhu'l-Qarnayn, and
3. the soul.

They said: "If he answers the questions regarding the Companions of the Cave and Dhu'l-Qarnayn, but does not answer the question about the soul, he is a divine prophet of God "

*Translator's note:* Subsequently, Surah al-Kahf narrates the story of the Companions of the Cave, and also mentions the question posed to the Beloved Prophet (Allah bless him and give him peace) about Dhu'l-Qarnayn and goes on to relate his story. However, the Quran is reserved about the soul (which is mentioned in Surah al-Isra 17:85, not in Surah al-Kahf), simply informing us that the soul is of the affairs of the Lord, thus fulfilling the criterion set by the Jewish scholars. Yet despite that, the people of Mecca refused to believe.

### THE RANK OF SURAH AL-KAHF

'Abdullah b. Mas'ud (Allah be pleased with him) relates in a raised-chain (*marfu'*) report about Surahs al-Isra, al-Kahf, Maryam, Taha and al-Anbiya' that:

إِنَّهُمْ مِنَ الْعِتَاقِ الْأَوَّلِ، وَهُنَّ مِنْ تِلَادِي

They are among the earliest (*al-'itaq al-uwal*) and most ancient (*tiladi*) revelations. (*Bukhari's Sahih* 4994)

*Lessons:* Scholars clarify that this is so because these surahs are among the first revelations of the entire Quran and were all revealed in

## Overview of Surah al-Kahf

Mecca. This report also teaches us that the sequence of surahs (*tartib*) in the Quran was arranged by Allah (*tawqifiyya*) since the time of the Beloved Prophet (Allah bless him and give him peace), and that the sequence of surahs in 'Abdullah b. Mas'ud's copy of the Quran (*mushaf*) was in conformity with the *mushaf* of our master 'Uthman b. 'Affan (Allah be pleased with him), which is the *mushaf* that the entire *umma* recites from today, called *Mushaf 'Uthmani*.

### THE BENEFITS OF SURAH AL-KAHF FROM HADITH

#### BENEFIT ONE

Abu Sa'id al-Khudri (Allah be pleased with him) states:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ لَيْلَةَ الْجُمُعَةِ، أَضَاءَ لَهُ مِنَ النُّورِ فِيمَا بَيْنَهُ وَبَيْنَ  
الْبَيْتِ الْعَتِيقِ

Whoever recites Surah al-Kahf on the night of jumu'a (Thursday night), a light will shine forth from him between him and the Kaaba. (*Bayhaqi; Hakim*)

#### BENEFIT TWO

Abu Sa'id al-Khudri (Allah be pleased with him) also states:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ، أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ  
الْجُمُعَتَيْنِ

Whoever recites Surah al-Kahf on the day of jumu'a (during Friday), a light will shine from him from one jumu'a to the next. (*Bayhaqi; Hakim*)

## TAFSIR OF SURAH AL-KAHF

### BENEFIT THREE

Abu 'l-Darda (Allah be pleased with him) relates that the Prophet (Allah bless and give peace to him and his family) said:

مَنْ حَفِظَ عَشَرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ

Whoever memorizes the first ten verses of Surah al-Kahf will receive divine protection from the tribulations of the Dajjal (the Anti-Christ). (*Ahmad; Muslim; Abu Dawud; Tirmidhi; Nasa'i*)

### BENEFIT FOUR

Abu 'l-Darda (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ الْعَشَرَ الْآخِرَةَ مِنْ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ

Whoever recites the last ten verses of Surah al-Kahf will be divinely protected from the tribulation of the Dajjal (Anti-Christ). (*Ahmad; Muslim; Nasa'i; Ibn Hibban*)

### BENEFIT FIVE

Abu 'l-Darda (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ

Whoever recites first three verses of Surah al-Kahf will be divinely protected from the tribulation of the Dajjal. (*Tirmidhi*)

### BENEFIT SIX

'Ali b. Abu Talib (Allah ennoble his beautiful countenance) relates that the Messenger of Allah (Allah bless him and give him peace) said:



## Overview of Surah al-Kahf

مَنْ قَرَأَ الْكَهْفَ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ  
تَكُونُ، فَإِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ

Whoever recites al-Kahf on the day of jumu'a will be divinely protected for eight days from every tribulation that occurs, and if the Dajjal emerges, then such an individual will be divinely protected from him. (*Al-Diya records in al-Mukhtarat; Ibn Mardaway*)

### BENEFIT SEVEN

Abu Sa'id al-Khudri (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَانَتْ لَهُ نُورًا مِنْ مَقَامِهِ إِلَى مَكَّةَ، وَمَنْ قَرَأَ  
عَشَرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَالُ لَمْ يَضُرَّهُ

Whoever recites al-Kahf will possess a tremendous *nur* (light) from his location to Mecca. And whoever recites its last ten verses and then the Dajjal emerges, he will be unable to harm him. (*Tabarani's al-Awsat; Bayhaqi; and Hakim authenticates it*)

### BENEFIT EIGHT

Abu Sa'id al-Khudri (Allah be pleased with him) relates that the Prophet (Allah bless him and give him peace) said:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ  
الْجُمُعَتَيْنِ

Whoever recites Surah al-Kahf on the day of jumu'a will have a *nur* (light) shine forth from him between that jumu'a to the next. (*Hakim records and authenticates it*)

## BENEFIT NINE

Ibn 'Umar (Allah be pleased with father and son) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ سَطَعَ لَهُ نُورٌ مِنْ تَحْتِ قَدَمَيْهِ  
إِلَى عَنَانِ السَّمَاءِ يُضِيءُ لَهُ يَوْمَ الْقِيَامَةِ، وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ

Whoever recites Surah al-Kahf on the day of jumu'a will have radiant *nur* (light) shine forth from under his feet reaching up to the highest heavens and will illuminate him on the Day of Judgement, and any sins he committed between the two jumu'as will be forgiven. (*Bayhaqi's Sunan; Ibn Mardaway*)

## BENEFIT TEN

The Companion, 'Abdullah b. Mughaffal (Allah be pleased with him), relates that the Messenger of Allah (Allah bless him and give him peace) said:

الْبَيْتُ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْكَهْفِ لَا يَدْخُلُهُ شَيْطَانُ تِلْكَ اللَّيْلَةِ

The house in which Surah al-Kahf is recited, Shaytan will not enter therein on that night. (*Ibn Mardaway*)

## REASONS FOR REVELATION (ASBAB AL-NUZUL)

## THE FIRST INSTANCE:

## VERSE 28

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
وَجْهَهُ﴾

28. And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure...

## Overview of Surah al-Kahf

Imam al-Razi's *Mafatih al-Ghayb* (21/115) records that on one occasion the chiefs of Quraysh gathered around the Noble Prophet (Allah bless and give him peace) and said to him,

“If you want us to believe in you, then remove the poor from around you”—they were referring to Companions such as Bilal, Khabbab, Suhayb and others— “because we feel ashamed to sit in a gathering with such people. Set another time when they can sit with you.”

As a result, Allah revealed,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا  
قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

28. And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow only their desires and whose state is total loss.

### THE SECOND INSTANCE: VERSE 23

﴿وَلَا تَقُولَنَّ لِّشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ﴾

23-24. do not say of anything, ‘I will do that tomorrow,’ without adding, ‘God willing.’

Tafsir Ibn Kathir (2/15) states:

The reason this verse was revealed (*asbab al-nuzul*) was that when Prophet Muhammad (Allah bless him and give him peace) was asked about the story of the People of the Cave, he replied, ‘I will answer you tomorrow.’ However, the revelation did not come to him for another fifteen days.

Thereafter, Allah revealed:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا﴾

24. and do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,' and whenever you forget, remember your Lord and say, 'May my Lord guide me closer to what is right.'

THE THIRD INSTANCE:

VERSE 28

﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا﴾

28. do not yield to those whose hearts We have made heedless of Our Remembrance,

The exegetes (*mufasssirun*) state:

This verse was revealed about 'Uyayna b. Hasan and his entourage. He came to the Loving Prophet Muhammad (Allah bless and give him peace) while a group of poor Muslims were sitting with him—among them was Salman al-Farsi who, at the time, was wearing a warm woolen garment which caused him to sweat. So 'Uyayna said to the Prophet (Allah bless him and give him peace),

Doesn't the stench of these people bother you? Listen, we are the Chiefs of the Mudarite-clans and their leaders; if we embrace Islam, then our people will become Muslim too. Nothing is preventing us from following you except those people. So remove them from your gathering so that we can follow you, or designate a special gathering for us and another for them.

The Prophet (Allah bless him and give him peace) assessed the situation and did not wish to accept their request. So when this verse was revealed, he went to find those poor Muslims and sat with them and said,



## Overview of Surah al-Kahf

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي رَبِّي أَنْ أَصِيرَ نَفْسِي مَعَهُمْ

Praise be to Allah who has made such people in my *umma* about whom I have been commanded to keep company with.

### THE FOURTH INSTANCE: VERSE 83

﴿وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ﴾

83. [Prophet], they ask you about Dhu'l-Qarnayn...

The book *Asbab al-nuzul* records on pg. 172 that Qatada said:

Indeed, the Jews asked the Prophet (Allah bless him and give him peace) about Dhu'l-Qarnayn, so Allah revealed,

﴿وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ﴾

83. [Prophet], they ask you about Dhu'l-Qarnayn... (Kahf 18:83)

### THE FIFTH INSTANCE: VERSE 110

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ﴾

110. So whoever hopes for the meeting with their Lord...

Tafsir al-Qurtubi records (11/70) that Mujahid said:

A man came to the Noble Prophet (Allah bless him and give him peace) and said, "O Messenger of Allah, I give charity and visit my family, and I only do that to please Allah Most High. People mention this about me and I am praised for it, and it makes me happy and people are impressed by that." So the Messenger of Allah remained silent and did not say anything. Then Allah revealed the verse,

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

110. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord."

## SURAH AL-KAHF IN ARABIC

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

الْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قَيِّمًا لِّيُنذِرَ  
بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ  
أَجْرًا حَسَنًا ﴿٢﴾ مَا كُنَّ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾  
مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ  
إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ  
أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾  
وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ  
وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا  
آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرْبَتَا عَلَى أَذَانِهِمْ فِي  
الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا  
أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطَا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ  
دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
كَذِبًا ﴿١٥﴾ وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ  
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا ﴿١٦﴾ وَتَرَى الشَّمْسَ  
إِذَا طَلَعَتْ تَرَاوَرُّ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ  
وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ  
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ

الْيَمِينِ وَذَاتِ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ  
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُغْبًا ﴿١٨﴾ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا  
بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ  
أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا  
أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾  
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا  
أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا  
رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ مِنْهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ  
بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾ سَيَقُولُونَ  
ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ  
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ  
فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِسَيِّئٍ  
إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى  
أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ  
سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ  
أَبْصَرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾  
وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ  
مُلْتَحَدًا ﴿٢٧﴾ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا  
قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ  
شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا  
وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا  
﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا



٢٠ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجْلَوْنَ فِيهَا مِنْ أَسَاوِرَ  
 مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى  
 الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ٢١ وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا  
 لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ٢٢  
 كِلْتَا الْجَنَّتَيْنِ آتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرْنَا خِلَالَهُمَا نَهْرًا ٢٣  
 وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ٢٤  
 وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ٢٥ وَمَا أَظُنُّ  
 السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ٢٦ قَالَ لَهُ  
 صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ  
 سَوَّاكَ رَجُلًا ٢٧ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ٢٨ وَلَوْلَا إِذْ دَخَلْتَ  
 جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ٢٩  
 فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ  
 فَتُصْبِحَ صَعِيدًا زَلَقًا ٣٠ أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ٣١  
 وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفِّهِ عَلَىٰ مَا أَتَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا  
 وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ٣٢ وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ  
 دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ٣٣ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ  
 عُقْبًا ٣٤ وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ  
 بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
 مُقْتَدِرًا ٣٥ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ  
 رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٣٦ وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ  
 فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا ٣٧ وَعَرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا  
 خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ٣٨ وَوَضَعَ الْكِتَابَ  
 فَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا

يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ  
رَبُّكَ أَحَدًا ﴿١١﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ  
مِنَ الْغَيْنِ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿١٢﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا  
خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿١٣﴾ وَيَوْمَ يَقُولُ نَادُوا  
شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿١٤﴾  
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ﴿١٥﴾  
وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ  
جَدَلًا ﴿١٦﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ  
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿١٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ  
إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ وَالَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ  
وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا ﴿١٨﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ  
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي  
آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿١٩﴾ وَرَبُّكَ الْغَفُورُ  
ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ  
يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٢٠﴾ وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا  
لِمَهْلِكِهِمْ مَوْعِدًا ﴿٢١﴾ وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ  
أَوْ أَمْضِيَ حُقُبًا ﴿٢٢﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي  
الْبَحْرِ سَرَبًا ﴿٢٣﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا  
هَذَا نَصَبًا ﴿٢٤﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا  
أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٢٥﴾ قَالَ ذَلِكَ  
مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿٢٦﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ  
رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٢٧﴾ قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى

أَنْ تُعَلِّمَنِ مِمَّا عَلِمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾  
 وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ صَابِرًا  
 وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ  
 لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا  
 لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ  
 صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾  
 فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ  
 جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾  
 قَالَ إِنِ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾  
 فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا  
 فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾  
 قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾  
 أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ  
 وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْعُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ  
 فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ  
 زَكَةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ  
 تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا  
 كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ  
 صَبْرًا ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمُ مِنْهُ ذِكْرًا ﴿٨٣﴾  
 إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَاتَّبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰ  
 إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا  
 يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَنْ ظَلَمَ  
 فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ آمَنَ وَعَمِلَ

صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾  
 حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا  
 سِتْرًا ﴿٩٠﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ  
 إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾  
 قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ  
 خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ  
 فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا  
 سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ  
 قِطْرًا ﴿٩٦﴾ فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا  
 رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ وَتَرَكْنَا  
 بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا  
 جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي  
 وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي  
 مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُمْ  
 بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ  
 أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ  
 أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا  
 وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُورًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
 جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ  
 كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ  
 جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ  
 وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

أَحَدًا ﴿١١٠﴾





## TAFSIR OF SURAH AL-KAHF

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I seek refuge in Allah from the accursed Satan*

*In the Name of Allah, Most Gracious, Most Merciful*

### VERSE I

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

1. Praise be to Allah, who sent down the Scripture to His servant...

i.e. perfect praise and ultimate veneration is due to Allah who revealed the Quran to His Noble Messenger, Muhammad (Allah bless him and give him peace), as a supreme blessing for him, as well as the rest of creation.

﴿وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾

1. and has not placed therein any crookedness,

i.e. He has not included any type of deviation therein; neither in its wordings nor its meanings. It does not contain a single flaw or contradiction. Al-Qurtubi states in his tafsir *al-Jami' li 'l-Ahkam al-Quran* (15/190):

The sentence structure of this verse has been reversed (in Arabic called *muqaddam wa mu'akkhar*). The conventional and more expected structure of this verse is: Praise be to Allah who revealed this Book to be perfectly upright (*qayyim*), and did not place therein any deviation (*'iwaja*).<sup>7</sup> The Arabic word *qayyim* (upright) means *mustaqim* (upright, straightforward, and that which sets others upright) and that which has no discrepancies or inconsistencies, and nothing that deviates from the truth.

VERSE 2

﴿قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾

2. [rather, He made it] upright, warning of severe punishment from Him,

i.e. rather, He made it perfectly upright in order for this Quran to be a warning (*li yundhira*) to the disbelievers of a painful punishment from Almighty Allah.

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ﴾

2. and giving glad news to the believers who do good deeds —

i.e. and giving glad-tidings to those who believe that this Quran is the Word of Allah, and who also perform righteous deeds.

VERSE 3

﴿أَنَّ لَهُم أَجْرًا حَسَنًا﴾

3. that they will have an excellent reward,

i.e. that they will enjoy the Gardens of Paradise and everything in them of eternal blessings.

﴿مَا كَثَبْنَ فِيهِ أَبَدًا﴾

3. that they will always enjoy.

i.e. living in this state of bliss forever, with no ending or time-limit.

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### VERSE 4

﴿وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾

4. It warns those people who assert, 'Allah has offspring.'

i.e. the Quran threatens those disbelievers who claim that Allah has children with a painful punishment. Al-Baydawi states in his tafsir *Anwar al-Tanzil wa-Asrar al-Ta'wil* (2/2):

Those disbelievers are specifically mentioned, and the warning is repeated here (*li yundhira*) in order to magnify the severity and seriousness of their disbelief. The only reason that the Quran was not explicitly mentioned here is because it was already mentioned earlier [i.e. in the first verse '*ala 'abdihi 'l-kitab*'].

### VERSE 5

﴿مَا لَهُمْ بِهِ مِنْ عِلْمٍ﴾

5. They have no knowledge about this,

i.e. they do not have the slightest bit of knowledge about this outrageous slander and blatant lie against Allah in the first place.

﴿وَلَا لِآبَائِهِمْ﴾

5. nor did their forefathers —

i.e. nor did their forefathers who taught them this fabrication. Hence, collectively, they are lost in a fog of ignorance and misguidance.

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ﴾

5. it is a monstrous assertion that comes out of their mouths:

i.e. this loathsome statement [i.e. that Allah has children] has become monstrous. How insufferable it is! It emanates from the mouths of those criminals and constitutes the worst type of corruption and falsehood, at the same time!

﴿إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾

5. *what they say is nothing but lies.*

i.e. what they say is nothing but lies, nonsense and false testimony.

VERSE 6

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ﴾

6. *But [Prophet] are you going to worry yourself to death over them...*

i.e. but perhaps because of your overwhelming concern for them you are going to worry yourself to death, O Muhammad, on account of their aversion to faith (*iman*) and their turning their backs on Allah's message [and the natural consequences of that].

﴿إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا﴾

6. *if they do not believe in this message?*

i.e. if they do not believe in this Quran, will you worry yourself to death because of your deep sense of remorse and pity for them? This, despite the fact that those people do not deserve your feeling sadness and pity for them. This verse intends to console the Noble Prophet (Allah bless and give peace to him and his family) which in Arabic is called *tasliya*.

VERSE 7

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا﴾

7. *We have adorned the earth with attractive things,*

i.e. We have adorned the earth with all that is on it of attractive things like livestock, gold and silver, and many other things in order to decorate the earth just as We have decorated the sky with stars.



﴿لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾

7. so that We may test people to find out which of them do best,

i.e. in order to test creation as to which of them is most obedient to Allah and will perform the best deeds for his life-hereafter.

VERSE 8

﴿وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾

8. but We shall certainly reduce all this to barren dust.

i.e. without doubt, We shall reduce the beautiful ornaments of the earth to piles of rubble and debris, until it resembles barren land that has no plants on it whatsoever, nor signs of life after having been lush and green. Al-Qurtubi states in his tafsir (10/354):

This verse was revealed to provide solace (*tasliya*) to the Beloved Prophet Muhammad (Allah bless and give peace to him and his family) and soothe his heart. The verse means: O Muhammad, do not give any significance to the worldly life and its people because We made it a test and trial for them. Among them are those who reflect over the message and believe, and among them are those who reject it. Thereafter, on the Day of Resurrection they will be made to stand before Us. So do not make their disbelief a source of hardship for you because We shall certainly recompense them [for their choices].



THE FIRST STORY:  
THE COMPANIONS OF THE CAVE

VERSE 9

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

9. Or do you [O Prophet] find the Companions of the Cave and the special tablet (*raqim*) so wondrous, among all Our other signs?

This commences the story of the People of the Cave (*Ashab al-Kahf*). The word *kahf* refers to a large cave inside a mountain. The word *raqim* refers to a tablet upon which the names of the People of the Cave were written, according to the dominant opinion.

The verse means: O Muhammad, do not think for a moment that the story of the People of the Cave, despite its miraculousness, is the most astonishing sign of Allah. Ibn Jawzi's tafsir *Zad al-Masir* (5/108) records that the famous exegete, Mujahid, said:

This verse means: Did you think that they are the most astonishing of Our signs? No, rather, We have signs that are far more astonishing than their story.

VERSE 10

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ﴾

10. When the young men sought refuge in the cave...

i.e. mention the incident of the young men who sought refuge in the cave, which was located in the mountain, and made it their sanctuary.

﴿فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً﴾

10. ...and said, 'Our Lord, grant us Your mercy,

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i.e. from Our special storehouses of Mercy, We [i.e. Allah] granted them forgiveness (*maghfira*) and provisions (*rizq*) directly from Us.

﴿وَهَيَّيْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

10. and find us a good way out of our ordeal,'

i.e. rectify our situation for us in its entirety, and make us among those who are guided and guide others.

## VERSE II

﴿فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾

11. We sealed their ears [with sleep] in the cave for years.

i.e. We caused them to sleep in the cave for several years.

## VERSE I2

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا﴾

12. Then We woke them so that We could make clear which of the two parties was better able to work out how long they had been there.

i.e. We then woke them after their extensive sleep to see which of the two parties was more accurate at calculating how long they had slept in the cave. Ibn Juzay states in his tafsir *al-Tashil li 'Ulum al-Tanzil* (2/183):

Regarding the two parties (*hizbayn*), the first party refers to the People of the Cave while the other refers to those whom Allah sent to discover the People of the Cave.

*Hashiya al-Jamal 'ala al-Jalalayn* (3/7) records that Mujahid states:

The two parties (*hizbayn*) refer to two parties among the People of the Cave themselves whom, when they awoke from their sleep, disagreed over the time they spent in the cave. One of the them said: 'We spent a day or part of a day.' Another said: 'Your Lord knows best how long you have spent.'

The opinion mentioned in *Tafsir al-Tashil* has been narrated by Ibn 'Abbas (Allah be pleased with them).

VERSE 13

﴿تَخُنْ نَقْصُ عَلَيْنِكَ نَبَأَهُمْ بِالْحَقِّ﴾

13. [Prophet], We shall tell you their story as it really was.

i.e. We shall recount to you, O Muhammad, their amazing story in the most truthful manner without any addition or omission.

﴿إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾

13. They were young men who believed in their Lord, and We gave them more and more guidance.

i.e. they were a group of young men who believed in Allah, so We strengthened their Islam and increased them in certainty (*yaqin*).

VERSE 14

﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ﴾

14. We gave strength to their hearts...

i.e. We strengthened their hearts with steadfast resolve and inspired them with patience upon Islam, to such an extent that their hearts became firmly rooted in Islam, at peace with the truth, and proud of their *iman* (faith).

﴿إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ﴾

14. when they stood up and said, 'Our Lord is the Lord of the heavens and earth...

i.e. when they stood up in front of their disbelieving, tyrannical ruler, without any fear of the consequences, and said, "Our Lord is the



Creator of the heavens and earth. We shall not call on idols and statues for help."

﴿لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا﴾

14. We shall never call upon any god other than Him,

i.e. We shall never associate partners with Him because He is the One True God, without any partners.

﴿لَقَدْ قُلْنَا إِذَا شَطَطًا﴾

14. for that would be an outrageous thing to do.

i.e. if we worshipped other than Allah then we would have departed from the path of truth, deviated from that which is correct, and rushed headlong into wrongdoing and misguidance.

#### VERSE 15

﴿هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً﴾

15. These people of ours have taken gods other than Him.

i.e. our people from our town have been worshipping idols blindly, without any proof.

﴿لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ﴾

15. Why do they not produce clear evidence about them?

i.e. why don't they produce a clear proof as to why they worship these idols? The purpose of saying 'why do they not...' (Arab. *law la*) is to incapacitate them, as if to say: 'the polytheists are essentially unable to produce a clear proof as to why they worship idols. Therefore, they are in fact fabricating a lie about Allah.'

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

15. Who could be more unjust than someone who makes up lies about Allah?

This is a rhetorical question that intends to negate any other possibility being more unjust than this one. This question means: No-one is more unjust than he who lies against Allah, attributing partners to Him.

VERSE 16

﴿وَإِذْ اغْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ﴾

16. Now that you have left such people, and what they worshipped instead of Allah,

i.e. now that you have left your people, O brave youths, and what they worshipped of idols other than Allah...

﴿فَأُورُوا إِلَى الْكَهْفِ﴾

16. take refuge in the cave.

i.e. seek sanctuary and safe-haven in the cave.

﴿يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ﴾

16. your Lord will shower His mercy on you...

i.e. your Lord will shower you with His Vast Mercy.

﴿وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا﴾

16. ...and make for you an easy way out of your ordeal.

i.e. and He will arrange various types of provisions for you and meals which will bring you comfort by day and by night in this cave.

VERSE 17

﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ﴾

17. You could have seen the [light of the] sun as it rose, moving away to the right of their cave,

i.e. O reader, you would have seen the sun as it rose, moving away from the cave to its right.

﴿وَإِذَا غَرَبَت تَّقَرِّضُهُمْ ذَاتَ الشِّمَالِ﴾

17. and when it set, moving away to the left of them,

i.e. and when it set, moving away from them to its left. The purpose of these statements was to clarify that they were not directly exposed to the rays of the sun during its rising or its setting, as an honorific miracle (*karamat*) for them from Allah. This was in order for them to not suffer harm due to prolonged exposure to the direct light of the sun.

﴿وَهُمْ فِي فَجْوَةٍ مِّنْهُ﴾

17. while they lay in the wide space inside the cave.

i.e. while they laid in the wide-open space in the middle of the cave so that the light of the sun would not directly shine on them at the beginning of the day, nor at its end.

﴿ذَٰلِكَ مِنْ آيَاتِ اللَّهِ﴾

17. This is one of Allah's signs:

i.e. this special accommodation that was made for them is among the proofs of Allah's Omnipotence. *Tafsir al-Tabari* (15/211) records that Ibn 'Abbas (Allah be pleased with father and son) said:

If the sun had shone directly upon them, they would have been severely burned [since they were sleeping there for 300 years!]. And if they were not made to turn during their sleep, the earth would have consumed and rotted their bodies.

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ﴾

17. those people Allah guides are rightly guided,

i.e. whoever Allah grants *iman* to and guides to the way of eternal felicity (*sa'ada*) is truly guided.

﴿وَمَنْ يَضِلْ فَلَنْ نَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

17. but you will find no protector to lead to the right path those He leaves to stray.

i.e. and whoever Allah allows to go astray because of his evil deeds, then such a person will never find someone to guide him.

VERSE 18

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ﴾

18. You would have thought they were awake, though they lay asleep.

i.e. O reader, had you seen them you would have thought they were awake because of their eyes being open and their physically turning and changing sides—though they were laying asleep.

*Translator's note:* Shaykh Muhammad al-Yaqoubi states:

If you are experiencing sleeplessness, then recite the following verses from the Quran to aid you in falling asleep:

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ﴾

And you would have thought they were awake, though they were asleep.  
(Kahf 18:18)

﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ﴾

Then after distress, He sent down serenity in the form of drowsiness overcoming some of you, (Al 'Imran 3:154)

Repeat these verses while you are in your bed and you are going to fall asleep, *inshaAllah*. - End note.

﴿وَنُقَلِّبُھُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ﴾

18. We turned them over, to the right and the left,



i.e. We turned them over from one side to the other, in order for the earth to not cause their bodies to decompose and decay.

﴿وَكَلَبُهُمْ بِأَسْطِ ذِرَاعَيْهِ بِالْوَصِيدِ﴾

18. with their dog stretching out its forelegs at the entrance.

i.e. their dog—the dog who followed them—was posted at the entrance of the cave with its front legs outstretched as if he was guarding them.

﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا﴾

18. If you had seen them, you would have turned and run away, filled with fear of them.

i.e. if you had seen them in that state you would have turned and fled from them, filled with fear of them. This was because of the reverence and awe (*hayba*) that Allah had cloaked them with. The very sight of them filled the onlooker with fear since they were asleep, yet appeared to be awake. They were turning from side to side, yet not awakening.



## THE MIDDLE OF THE QURAN

Scholars state that the precise midpoint of the Quran occurs at the end of the following verse, specifically at the word *wa'l-yatalattaf* which means *to be careful*.

### VERSE 19

﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ﴾

19. In time We woke them, and they began to question one another.

i.e. just as We caused them to sleep, likewise We caused them to awaken from their prolonged sleep—which resembled death—in

order for them to ask one another about how long they had tarried in the cave.

﴿قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ<sup>ط</sup> قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ<sup>ع</sup>﴾

19. One of them asked, 'How long have you been here?' and some answered, 'A day or part of a day.'

i.e. one of them asked, "how long have we been in this cave?" and another answered, "We've been here for a day or part of a day." The exegetes (*mufasssirun*) state:

They entered the cave during the morning and Allah caused them to awaken [centuries later] during the late-evening. So when they first awoke, they thought the sun had set, so they said, "we stayed here for a day." Then they saw that the sun had actually not set yet, so they said, "...or part of a day." They were unaware they had been sleeping for 309 [lunar] years.

﴿قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ﴾

19. but then [others] said, 'Your Lord knows best how long you have been here.'

i.e. one of them said, "Allah knows best how long we have spent here, and there is no point in investigating the matter. Let's worry about what is more pressing and beneficial for us right now, because we are feeling the pangs of hunger."

﴿فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ﴾

19. One of you go to the city with your silver coins,

i.e. one of us should go to the city with these silver coins.

﴿فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ﴾

19. find out where the best food is there, and bring some back.

i.e. and select the most religiously permissible (Arab. *ahall*, lit. the most *halal* food) and pure (*tayyib*) food for us and purchase it.

﴿وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾

19. But be careful not to let anyone know about you:

i.e. but be careful when entering the city and around the food vendors so as to not let anyone find out about us.

VERSE 20

﴿إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ﴾

20. if they found you out, they would stone you or force you to return to their religion,

i.e. if they discover you and arrest you, they will stone you to death or force you to accept their false religion.

﴿وَلَنْ تُمْلِكُوا إِذَا آتَا﴾

20. where you would never come to any good.

i.e. if you enter their religion and capitulate to their disbelief, then you will never attain eternal salvation [in the hereafter]. This was the way the youths discussed the matter, back and forth among themselves, full of fear and caution that the ruthless king could arrest them at any time and kill them, or worse, force them to worship idols. So they warned their friend to be very inconspicuous and discreet when entering and exiting the city [to avoid drawing unwanted attention], and to adopt full precaution.

VERSE 21

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا﴾

21. In this way We brought them to people's attention so that they might know that Allah's promise is true and that there is no doubt about the Last Hour,

i.e. in the same way that We awakened them from their sleep, likewise We caused people to discover them in order to use their story as a proof for the Final Resurrection after death, and to attain certainty that the Day of Judgement is undoubtedly true. Thus, the story of the People of the Cave is a definitive proof for the plausibility of the Resurrection and the Final Gathering, because without doubt, the One who is capable of resurrecting the People of the Cave after their 300-year sleep is also capable of resurrecting the entire creation after they pass away.

﴿إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ﴾

21. [though] people argue among themselves.

i.e. even though long after their deaths people continued to argue about the People of the Cave. This argumentation occurred after Allah had caused people to discover them and after He peacefully took their souls.

﴿فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا﴾

21. some proposed, "Build a structure around them."

i.e. some people said, "Build a structure near the entrance of the cave to be a landmark for them and to mark the spot."

﴿رَبُّهُمْ أَعْلَمُ بِهِمْ﴾

21. Their Lord knows best about them.

i.e. Allah knows best about their affair.

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

21. Those who prevailed in the matter said, "We will surely build a place of worship over them."

i.e. another group of people who were the majority and the most influential said, "We will definitely construct a masjid near the entrance of the cave wherein we will pray and worship Allah."



﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ﴾

22. [Some] say, 'The sleepers were three, and their dog made four,'

i.e. a segment from the People of the Book who lived during the era of Prophet Muhammad (Allah bless and give peace to him) and who delved too deeply into this story said, "This refers to three men and the dog who followed them."

﴿وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ﴾

22. others say, 'They were five, and the dog made six'— guessing by taking a shot in the dark—

i.e. some said, "They were five, and the dog was the sixth" guessing randomly, without any certainty or based on any information like someone who has been thrown into a dark room that he is completely unfamiliar with.

﴿وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ﴾

22. and some say, 'They were seven, and their dog made eight.'

i.e. and some said, "They were seven, and the dog was the eighth."

﴿قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ﴾

22. Say [Prophet], 'My Lord knows best how many they were.'

i.e. their true number is known best by Allah.

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

22. Only a few have real knowledge about them,

i.e. no-one knows their true number except for a few people. Ibn Jawzi's *Zad al-Masir* records that Ibn 'Abbas (Allah be pleased with them) said:

I am among those few people; they were seven. Indeed, Allah enumerated them until He came to and settled upon the number seven.

The exegetes (*mufasssirin*) state:

Notice that when Allah Most High mentioned the first and second statements, He immediately mentions thereafter: *rajmam bi'l-ghayb* or *they are merely guessing and taking a shot in the dark*. But when He mentions the last statement (i.e. seven people, and the dog made eight), He did not mention anything thereafter. So it is as if Allah has implicitly and indirectly approved of this opinion [i.e. they were seven]. Thereafter, He guides His Beloved Messenger (Allah bless and give peace to him and his family) to the best and most perfect course of action, namely to defer all knowledge of the situation back to Allah, the Knower of the Unseen, by saying: 'Say [O My Habib], 'My Lord knows best how many they were' or 'qul rabbi a'lamu bi 'iddatihim.'

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا﴾

22. so do not argue, but stick to what is clear,

i.e. so do not argue with the People of the Book about their number except in a manner that demonstrates your certainty, confidence and unwavering belief in the message of the Quran.

﴿وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾

22. and do not ask any of these people about them;

i.e. and never ask any of them about this story because that which has been revealed unto you is more than sufficient.

#### VERSE 23

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ﴾

23-24. do not say of anything, 'I will do that tomorrow,' without adding, 'God willing.'

i.e. and never casually, nonchalantly say about anything you wish to do in the future, "I will do it tomorrow" except that you link it to the Will of Allah (*mashi'atullah*) by saying "*inshaAllah*" (God-willing). *Tafsir Ibn Kathir* (2/15) states:

The reason this verse was revealed (*asbab al-nuzul*) was that when Prophet Muhammad (Allah bless him and give him peace) was asked about the story of the People of the Cave, he said, "I will answer you tomorrow." But the revelation did not come to him for another 15 days.

VERSE 24

﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

24. and, whenever you forget, remember your Lord...

i.e. and if you forget to say *inshaAllah* (God-willing) but remember later, then immediately say *inshaAllah* in order for your soul to feel the greatness of the Name of Allah.

﴿وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا﴾

24. and say, 'May my Lord guide me closer to what is right.'

i.e. perhaps Allah will inspire me and guide me to that which is of most benefit to my religion (*din*) and my worldly life (*dunya*).

VERSE 25

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

25. [Some say], 'The sleepers stayed in their cave for three hundred years,'  
some added nine more.

i.e. they remained asleep in the cave for 309 lunar years [i.e. 300 solar years]. This is a specific explanation of the general statement of Allah mentioned prior in verse 11: We sealed their ears [with sleep] in the cave for several years (*fa darabna 'ala adhanihim fi'l kahf sinina 'adada*).

## VERSE 26

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا﴾

26. Say [Prophet], 'Allah knows best how long they stayed.'

i.e. undoubtedly Allah knows best how long they tarried in the cave.

﴿لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ﴾

26. His is the knowledge of all that is hidden in the heavens and earth—

i.e. Allah alone possesses complete knowledge of the unseen ('ilm al-ghayb al-mutlaq). However, Allah the Wise and All-Knowing has indeed given you, O Prophet, definitive knowledge about their situation.

﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾

26. How well He sees! How well He hears! --

i.e. how well He sees everything in His creation! And how well He hears everything that can be heard! He perceives the imperceptible as easily as He perceives the perceptible.

﴿مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ﴾

26. and they have no one to protect them other than Him;

i.e. creation has no supporter or helper beside Allah Most High.

﴿وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا﴾

26. He does not allow anyone to share His rule.

i.e. He has no partners, no equals, nor any rivals. He does not tolerate anyone interfering with His Decrees and Judgements because He is Self-Sufficient (*al-Ghani*) and free from needing anything or anyone.

After Allah Most High mentions the story of the People of the Cave (*Ashab al-Kahf*), which is a story that exemplifies courage and sacrifice for one's religious beliefs and faith (*iman*), He rebukes the disbelievers of Mecca by mentioning the story of the Man of Two

Gardens (*Sahib al-Jannatayn*). The incident of the Man of Two Gardens is another example of struggling to maintain one's beliefs, which unfolds in the story of two brothers from the Children of Israel [i.e. the Jews]. One was proud to have *iman* (faith) while the other was a disbeliever (*kafir*), namely the owner of the two gardens. It holds great lessons and warnings for us as Muslims, and these Quranic verses contain timeless principles by which we should live our daily lives.

VERSE 27

﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ﴾

27. [Prophet], follow what has been revealed to you of your Lord's Scripture:

i.e. recite, O Muhammad, that which your Lord has revealed unto you from the verses of His Wise Reminder—the Quran.

﴿لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾

27. there is no changing His words,

i.e. no soul is capable of changing or altering the words of Allah—the Quran.

﴿وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

27. nor can you find any refuge except with Him.

i.e. you will never find any refuge other than with Allah Most High.



## THE REASON FOR REVELATION (ASBAB AL-NUZUL)

Imam al-Razi's tafsir *Mafatih al-Ghayb* (21/115) records that on one occasion the notables of Quraysh gathered around the Noble Prophet (Allah bless and give peace to him and his family) and said to him,



"If you want us to believe in you, then get rid of the poor from around you"—they were referring to Bilal, Khabbab, Suhayb and others— "because we feel embarrassed to sit in a gathering with such people. Set another time when they can sit with you."

As a result, Allah revealed,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ  
عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

*And patiently keep company with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow only their desires and whose state is total loss. (Kahf 18:28)*

#### VERSE 28

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ﴾

28. Content yourself with those who pray to their Lord morning and evening,

i.e. satisfy yourself with the company of the weak and poor among the Muslims, those who call upon their Lord morning and evening.

﴿يُرِيدُونَ وَجْهَهُ﴾

28. seeking His approval,

i.e. they seek to please Him by imploring Him and begging Him.

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾

28. and do not let your eyes turn away from them...

i.e. do not turn your attention to anyone other than them among the wealthy or the notable. The exegetes (*mufasssirun*) state:

The Guiding Prophet, Muhammad (Allah bless and give peace to

him and his family), was extremely avid for the Chiefs of Quraysh to bring faith (*iman*) in order for their clan members to believe. But, at no time did he ever desire the temporary things of this life; not even once. Thus, he was commanded to turn his full attention to the poor believers and turn away from the famous, high-profile individuals among the polytheists.

﴿تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

28. ...out of desire for the attractions of this worldly life:

i.e. out of desiring honour and prestige in society. *Tafsir Ibn Kathir* records (2/416) that Ibn 'Abbas (Allah be pleased with father and son) said:

Do not abandon them for others, seeking to replace them with people of influence, notoriety and wealth.

*Translator's note:* Scholars versed in the Islamic science of 'Purification of the Soul' (*'ilm al-tazkiya*) state:

The remainder of this verse outlines the 3 qualities/stages that lead to the destruction of the human soul (may Allah protect us all!), namely:

1. Allowing one's heart to become heedless (*ghafla*) of the Remembrance of Allah (*dhikrullah*); which leads to,
2. Following one's desires (*hawa'*); which concludes with,
3. Abandoning the commands of Allah altogether which makes one's way of life become reckless. - End note.

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا﴾

28. do not yield to those whose hearts We have made heedless of Our Remembrance,

i.e. do not obey those who ask you to remove the believers from your gatherings. Their hearts are utterly heedless of the Remembrance of Allah (*dhikrullah*). They are too preoccupied with worldly things to think about Islam and worshipping their Lord.

The exegetes (*mufasssirun*) state:

This verse was revealed about 'Uyayna b. Hasan and his group. He came to the Loving Prophet, Muhammad (Allah bless and give peace to him and his family), while a group of poor Muslims were sitting with him—among them was Salman al-Farsi who at the time was wearing a warm woolen garment which was causing him to sweat. So 'Uyayna said to the Prophet (Allah bless him and give him peace):

Doesn't the stench of these people bother you? Listen here, we are the Chiefs of the Mudarite-clans and their leaders: if we embrace Islam, our people will become Muslim too. Nothing is preventing us from following you except *these people*. So remove them from your gathering so that we can follow you, or designate a special gathering for us and another for them.

The Prophet (Allah bless him and give him peace) assessed the matter and did not wish to accept their request. So when this verse was revealed he went to find those poor Muslims, and when he found them, he sat with them and said,

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي رَبِّي أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ

Praise be to Allah who has made such people in my *umma* about whom my Lord has commanded me to keep their company.

﴿وَاتَّبَعَ هَوَاهُ﴾

28. *those who follow their own low desires,*

i.e. those who obey their desires (*hawa'*) and abandon the commands of Allah.

﴿وَكَانَ أَمْرُهُ فُرْطًا﴾

28. *those whose ways are unbridled.*

i.e. those whose ways are utterly misguided and lost, and are headed for spiritual destruction.

VERSE 29

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

29. Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.'

Outwardly, this verse appears to be a command, but in reality it is a severe warning. The verse means: O Muhammad, say to those heedless ones: "Verily the truth has been made clear for all to see because Allah made it clear in the Quran. So if you wish then believe, and if you wish then disbelieve." This is also intimated in Allah's word elsewhere,

﴿اعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

*Do whatever you wish; He is certainly All-Seeing of what you do.*  
(Fussilat 41:40)

Returning to verse 29, Allah states:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

29. We have prepared a Fire for the wrongdoers that will envelop them from all sides.

i.e. We have prepared a horrible, blazing Fire for those who disbelieve in Allah and His Messenger (Allah bless him and give him peace) to be burned in. They will be surrounded by walls of fire the way the walls of a prison cell surround a prisoner in prison.

﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ﴾

29. If they call for relief, they will be relieved with water like molten metal, scalding their faces.

i.e. when they desperately call for help and beg for water because of their excruciating thirst, they will be given help in the form of scalding hot water which resembles molten copper, or thick boiling oil which will burn their faces off when it is merely brought close to them, on account of its awful heat. The hadith of Ahmad and al-Tirmidhi states,

مَاءٌ كَعَكْرِ الزَّيْتِ، فَإِذَا قُرِبَ إِلَيْهِ، سَقَطَتْ فَرْوَةٌ وَجْهَهُ فِيهِ

The water will be like boiling oil; when it is brought close to him, the skin of his face will melt right off into that oil.

﴿يُسْ شَس الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

29. *What a terrible drink! What a painful resting place!*

i.e. what a terrible drink they will be given relief with! And how painful of a resting place is the Hellfire which the denizens of Hell will seek comfort in! And after Allah Most High mentioned the state of the denizens of Hell, He then follows it by mentioning the state of the dwellers of Paradise in accordance with the Quran's habit of pairing inspiration to do good (*targhib*) with deterrence from evil (*tarhib*).

#### VERSE 30

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

30. *As for those who believe and do good deeds— We do not let the reward of anyone who does a good deed go to waste—*

i.e. We do not waste the reward of those who do good deeds with sincerity (*ikhlas*). Rather, We increase him and bestow more.

#### VERSE 31

﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ﴾

31. *they will have Gardens of lasting bliss*

i.e. they will own Gardens of eternal bliss.

﴿تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ﴾

31. *graced with flowing streams.*



i.e. just beneath their mansions and private upper rooms are flowing streams.

﴿يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ﴾

31. There they will be adorned with bracelets of gold.

i.e. in Paradise they will be adorned with bracelets of gold. The exegetes (*mufasssirun*) state:

There is not a single person in Paradise except that he will have on his arm three types of bracelets:

1. bracelets of gold,
2. bracelets of silver, and
3. bracelets of pearls.

This is because Allah said elsewhere,

﴿وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ﴾

*The righteous will be dressed in raiment's of fine green silk and rich brocade, and adorned with bracelets of silver, and their Lord will give them a purifying drink. (Insan 76:21)*

And He also said elsewhere,

﴿يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

*...wearing bracelets of gold and pearl and their raiment therein is silk. (Fatir 35:33)*

And in hadith,

تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ

[In Paradise.] the jewellery on a believer's arm will reach as far as he used to wash his arms in *wudu* (ablution).

﴿وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ﴾

31. *There they will wear green garments of fine silk and brocade.*

i.e. they will strut around trailing their garments of various colours made of silk, but not just any silk, the finest silk (which is called *sundus*). And their thicker garments are of brocade (which is called *istabaraq*). Al-Tabari states in his tafsir (15/243):

This verse means: among the fine jewellery given to the dwellers of Paradise are bracelets made of gold. And regarding the lavish attire of Paradise, it includes wearing clothing made of the finest silk which is called *dibaj*, which refers to the softest type of silk. Alternatively, brocade or *istabaraq* refers to ornately decorated embroidered garments that are dense and thick [i.e. the best quality].

﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ﴾

31. *There they will be comfortably seated on soft chairs.*

i.e. in Paradise they will be seated upon comfortable couches made of gold, and embellished with the finest ornamentation and designs. Tafsir al-Qurtubi records (10/398) that Ibn 'Abbas said:

The couches are exquisitely embroidered with gold and studded with rubies and pearls, equipped with a lavishly-curtained canopy. The couches span the distance between the cities of Sana'a (Yemen) and Ayla (Jordan), and the distance between 'Adan and Jabiya (both cities in Yemen).

﴿نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾

31. *What a blessed reward! What a pleasant resting place!*

i.e. how blessed is the reward of the Godfearing! How pleasant is Paradise as a resting place and an abode for them!



THE SECOND STORY:  
THE MAN OF THE TWO GARDENS

VERSE 32

﴿وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ﴾

32. *Tell them the parable of two men:*

i.e. strike this parable for those disbelievers who ask you to remove the poor from your gathering. The exegetes (*mufasssiru*n) state:

They were two brothers from the Children of Israel (*Bani Isra'il*). One was a believer and the other a disbeliever; both inherited wealth from their father. The disbeliever purchased two lavish gardens with his share, while the believer spent his share for the sake of Allah [in charity] until it was all depleted, and the disbeliever began humiliating him on account of his poverty. So in turn, Allah destroyed the wealth of the disbeliever and used this as a parable for any believer who strives to do good deeds, and for any disbeliever (or ungrateful Muslim) who belittles the blessing of Islam.

﴿جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ﴾

32. *for one of them We made two gardens of grape vines,*

i.e. We made for one of them—the disbeliever—two gardens of grape vines, bearing fruit in abundance and of every variety imaginable.

﴿وَحَفَفْنَاهُمَا بِنَخْلٍ﴾

32. *surrounded them with date palms,*

i.e. We surrounded the two gardens of grape vine with date palm trees that formed a natural enclosure around them.

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾

32. *and put corn fields in between;*

i.e. and in the middle of these two large gardens, We placed crops and rivers that ran between them. This is a delightful picture that the Quran paints for our minds eye; an image of two vast, fruitful gardens with every conceivable type of grape, surrounded by bountiful date palm trees loaded with dates, and in the middle of the two gardens were crops and running rivers!

VERSE 33

﴿كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا﴾

33. both gardens yielded fruit and did not fail in any way;

i.e. both gardens were producing ample fruits that were very ripe and delicious, with plenty of flesh on them and with the most pleasant of scents. The trees never produced a less-than-perfect harvest. Not even once.

﴿وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا﴾

33. We made a stream flow through them,

i.e. We made a stream flow through the two gardens.

VERSE 34

﴿وَكَانَ لَهُ ثَمَرٌ﴾

34. and so he had abundant fruit.

i.e. the disbelieving brother had all types of fruits and produce from his two gardens.

﴿فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾

34. One day, while talking to his friend, he said, 'I have more wealth and a larger following than you.'

i.e. he said to his believing brother while arguing and bragging to him, "I am richer than you and more noble in status than you. I have more employees, servants and supporters than you."

VERSE 35

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ﴾

35. *He went into his garden and wronged himself*

i.e. he took the hand of his believing brother and escorted him into the garden, walking him all around it, showing him everything in it of trees, fruits and rivers. But all the while, he was oppressing himself by the sin of pride and conceit (*'ujub*) and disbelief (*kufr*).

﴿قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا﴾

35. *by saying, 'I do not think this will ever perish,*

i.e. by saying, "I do not believe that this garden will ever perish."

VERSE 36

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

36. *or that the Last Hour will ever come—*

i.e. "and I do not believe that the Day of Judgement will ever come to pass." He denied that his gardens would ever perish and he denied the Resurrection and the Gathering.

﴿وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا﴾

36. *even if I were to be taken back to my Lord, I would certainly find something even better there.'*

i.e. and hypothetically, even if there is a Resurrection and I had to opine about what you claim, then I believe Allah will definitely grant me that which is much better than this and it would be of even better



quality than this. So just as He granted me all this in this world, He will grant me the same in the next world in order to honour me.

VERSE 37

﴿قَالَ لَهُ صَاحِبُهُ﴾

37. *His companion retorted,*

i.e. the poor believer said while rebuking his brother and arguing with him,

﴿وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ سَوَّاكَ رَجُلًا﴾

37. *'Have you no faith in Him who created you from dust, from a small drop of fluid, then shaped you into a man?*

i.e. "do you wilfully defy Allah who created your first forefather (i.e. Prophet Adam) from dirt, then [his descendants] from sperm, then fashioned you into a perfectly balanced human being?" This is a question used to reprimand and rebuke (*tawbikh*).

VERSE 38

﴿لَٰكِنَّا هُوَ اللَّهُ رَبِّي﴾

38. *But, for me, He is Allah, my Lord,*

i.e. however, for me, I acknowledge the presence of Allah. He is my Lord and Creator.

﴿وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾

38. *and I will never set up any partner with Him.*

i.e. and I will never associate a partner with Him. He, and He alone, is the only entity worthy of worship. He has no partner.

VERSE 39

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ﴾

39. If only, when you entered your garden, you had said, "This is Allah's will.

i.e. if only when you entered your garden, feeling impressed with everything it contains of trees and fruits, you had said,

هَذَا مِنْ فَضْلِ اللَّهِ؛ فَمَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

*Hadha min fadlillah; fa masha Allahu kaan, wa ma lam yasha', lam yakun*

This is from the bounty of Allah; that which Allah wills comes to pass and what He does not will, does not.

﴿لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

39. There is no power not given by Allah."

i.e. we have no power to obey Allah except by His grace (*tawfiq*) and assistance.

﴿إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾

39. Although you see I have less wealth and offspring than you,

i.e. the believer said to the disbeliever, "even if you see that I am poorer than you and you feel superior to me because you have more wealth than me and more children than me." This is a conditional sentence (*shart*).

VERSE 40

﴿فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾

40. my Lord may very well give me something better than your garden,

This is the answer (*jawab al-shart*) to the conditional sentence. The verse means: [Since you did not show gratitude to your Lord, then] I fully expect Allah—out of His Infinite Wisdom and Excellence

(*ihsan*)—to invert my state of poverty and your material wealth, such that He will provide me in Paradise with that which is better than your gardens because of my faith (*iman*) in Him, whereas He will seize His blessings from you because of your disbelief (*kufir*) in Him. And on top of that, He will destroy your gardens in this world as well.

﴿وَيُرْسِلْ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ﴾

40. and send thunderbolts on your garden from the sky.

i.e. and will smite it with pestilence (i.e. disease), or insects that will consume it (e.g. locusts), or thunderbolts from the sky to destroy it.

﴿فَتُصْبِحُ صَعِيدًا زَلَقًا﴾

40. so that it becomes a heap of barren dust;

i.e. your garden will become a piece of land that is extremely hard and smooth which is slippery to walk upon, and barren such that no plants are able to grow on it nor trees.

#### VERSE 41

﴿أَوْ يُضْحِكَ مَاؤَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا﴾

41. or its water may sink so deep into the ground that you will never be able to reach it again.'

i.e. or its water may sink so deep into the earth that all the crops and trees will die [of thirst], and at that time, you will not be able to even find that water, much less bring it back and restore it.

The conversation of the brothers concludes here and ends abruptly. The following verses go on to confirm the believing brother's aspiration of blessings being seized from the disbelieving brother. And during the course of this story, Allah takes us from a delightful, beautiful scene, and suddenly thrusts us into a scene of devastation and utter destruction in the following verse.

﴿وَأُحِيطَ بِثَمَرِهِ﴾

42. And so it was: his fruit was completely destroyed,

i.e. his gardens were completely decimated. Destruction and ruin had afflicted every aspect of it—from the fruits, to the trees, even right down to the soil.

﴿فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا﴾

42. and there he was, wringing his hands over what he had invested in it,

i.e. he was turning his palms over and over, constantly rotating them facing up then facing down, over and over again, out of grief and sorrow over the wealth he had invested and the countless hours of labour he had wasted. Al-Qurtubi states in his tafsir:

He was hitting his palms together, one onto the other out of remorse, for that is the gesture that emanates from someone who is utterly remorseful and dejected.

﴿وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

42. as it drooped on its trellises,

i.e. as its trees drooped; smashed and shattered. Its trellises had collapsed on its walls, hence it was completely destroyed, wasted and rendered useless.

﴿وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾

42. and saying, 'I wish I had not set up any partner to my Lord.'

i.e. while he was full of regret that he had associated partners with Allah. He was wishing that he did not deny Him and show ingratitude towards His blessings. Unfortunately, he was remorseful at a time when remorse was of no benefit.

## VERSE 43

﴿وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ﴾

43. He had no forces to help him other than Allah—

i.e. he had no supporters to give him victory and protect him from the destruction.

﴿وَمَا كَانَ مُنْتَصِرًا﴾

43. he could not even help himself.

i.e. and he himself could not ward off the retribution of Allah Most High. Neither his family members, his supporters, nor his children could benefit him—despite the fact that before this, he was arrogantly boasting about them and thought he was powerful because of them. In the end, he was unable to ward off the punishment of Allah.

## VERSE 44

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ﴾

44. In that situation, the only protection is that of Allah, the True God:

i.e. in such circumstances and in that state, it becomes clear that all help, support, and victory can only be granted by Allah alone. No-one else can grant it. This is because it is only He who can offer True Guardianship and Protection to His Friends (*awliya'*).

﴿هُوَ خَيْرُ ثَوَابًا وَخَيْرُ عُقْبًا﴾

44. He gives the best rewards and the best outcome.

i.e. Allah Himself is the best reward in both this world and the next for whoever believes in Him, and it is He who grants the best outcome to whoever relies on Him and places hopes in Him.

Here commences the surah's second parable which compares this world (*dunya*) and all its deceptive pleasures to a physical garden in terms of its perishing nature (*fana'*).





THE PARABLE OF THIS WORLD

VERSE 45

﴿وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ﴾

45. Tell them, too, what the life of this world is like: We send water down from the skies and the earth's vegetation absorbs it,

i.e. tell people, O Muhammad, the example of this world—in relation to its transitory nature, its perishing quality, and its fleeting time—is like the example of rain when it falls from the sky, and soon plants come forth from the earth appearing green, lush and full of life. The plants grow so abundantly they often overlap one another.

﴿فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ﴾

45. but soon the plants turn to dry stubble scattered about by the wind:

i.e. but soon those same plants turn into dry, broken pieces that are scattered about by the wind, left and right.

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

45. Allah has infinite power over everything.

i.e. Allah has the supreme power to annihilate and also to give life. Nothing in the heavens or the earth can stop Him.

VERSE 46

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

46. Wealth and children are the attractions of this worldly life,

i.e. wealth and children beautify this temporary worldly life and adorn

it. We learn here that the previous verse (re: rainwater, green plants and dead ones) illustrates the essential nature of this world, whereas this verse informs us about what beautifies and adorns it. However, both wealth and children ultimately end up perishing and are constantly in a state of annihilation (*fana'*). None will be deceived and lured away from Allah by them except an unwise individual.

﴿وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

46. but lasting good works have a better reward with your Lord and give better grounds for hope.

i.e. good deeds and their fruits will remain forever in eternity. Hence, they are the best of that which man can place his hopes in with Allah. *Tafsir al-Tabari* records that Ibn 'Abbas (Allah be pleased with them) said:

*Al-Baqiyat al-Salihah* (Everlasting Good Works) refers to the five daily prayers.

Ibn 'Abbas also is reported to have said:

*Al-Baqiyat al-Salihah* (Everlasting Good Works) refers to every good action, whether it be a good word or a good deed. It will be stored eternally in the hereafter.

The latter opinion was preferred by al-Tabari, and about which al-Qurtubi said, "It is correct, *inshaAllah*." Hadith states:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، هُنَّ الْبَاقِيَاتُ  
الصَّالِحَاتُ

- *SubhanAllah* (Glory be to Allah),
- *Alhamdulillah* (Praise be to Allah),
- *La illaha illa Allah* (there is no god but Allah), and
- *Allahu Akbar* (Allah is the Greatest);

These words constitute *al-Baqiyat al-Salihah* (Everlasting Good Deeds).



NOTA BENE: BAQIYYAT AL-SALIHAT

The majority of scholars say that *al-Baqiyat al-Salihah* (Everlasting Good Deeds) refers to the transmitted statements:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ  
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Subhana'Llah, wa'lhamdulillah, wa la illaha illa 'Llah, wa' Llahu akbar, wa la  
hawla wa la quwwata illa billahi 'l- 'Ali al- 'Azim*

Glory be to Allah, all praise be to Allah, there is no god but Allah,  
Allah is the greatest, and there is no power to change anything  
nor any might except by Allah, the Lofty, the Great

This hadith was previously mentioned. Imam al-Tirmidhi has  
a narration stating that the Prophet (Allah bless him and give him  
peace) said:

لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فَقَالَ: يَا مُحَمَّدُ! اقْرَأْ أُمَّتَكَ مِنْي  
السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيَعَانٌ،  
وَأَنَّ غَرَاسِمَهَا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

I met Ibrahim on the night I was made to travel by night (*al-Isra'*)  
and he said to me:

"O Muhammad, convey my greetings (*salams*) to your *umma* and  
tell them Paradise has musk-scented soil, fresh water, and is  
an empty plain of fertile land and the seeds for that land are:  
*Subhana'Llah, wa'lhamdulillah, wa la illaha illa 'Llahu, wa' Llahu akbar.*"

After Allah mentions the worldly life and its ultimate outcome, He  
mentions the Day of Judgement and its terrors saying,

VERSE 47

﴿وَيَوْمَ نُسَيِّرُ الْجِبَالِ﴾

47. *One day We shall make the mountains move,*

i.e. mention the Day We will uproot the mountains from their places and cause them to move just as We cause the clouds to move in the sky! On that Day We will pulverize the mountains into huge plumes of dust scattering about.

﴿وَتَرَى الْأَرْضَ بَارِزَةً﴾

47. *and you will see the earth as an open plain.*

i.e. you, with your own eyes, will very clearly see the earth with nothing on it. No mountains, no trees, no buildings. Nothing. All its mountains will have been uprooted and all its buildings will have been razed such that not a single thing will remain on it.

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

47. *We shall gather all people together, leaving no one.*

i.e. We shall gather the first generations of people up to the last generation of them for the Reckoning, and We will not leave a single person unaccounted for.

VERSE 48

﴿وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا﴾

48. *They will be lined up before your Lord:*

i.e. they will all be marshalled before the Lord of the Worlds lined up in rows. No one will be in front of another. *Tafsir al-Qurtubi* records (10/417):

Hadith states:

يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ صُفُوفًا

Allah will gather the first generations of people to the last of them on a flat plain of land, lined up in rows.

Muqatil states:

They will be brought before Allah row after row, resembling the rows of salah. The entire *umma* and every group will be in rows.

﴿لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

48. 'Now you have come to Us as We first created you,

This will be said to the disbelievers to rebuke and censure them. The verse means: you have been brought to Us naked and barefoot with nothing accompanying you of wealth and children the same way We created you the first time.

﴿بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا﴾

48. although you claimed We had not made any such appointment for you.'

i.e. but you boldly claimed there was no Resurrection, no Day of Compensation, no Reckoning, and no punishment for you.

#### VERSE 49

﴿وَوُضِعَ الْكِتَابُ﴾

49. The record of their deeds will be laid open...

i.e. man's Book of Deeds will be laid open and shown to all.

﴿فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

49. and you will see the guilty, dismayed at what they contain,



i.e. you will see the criminals petrified, scared stiff because of what that book contains of their crimes and sins.

﴿وَيَقُولُونَ يَا وَيْلَتَنَا﴾

49. saying, 'Woe to us!

i.e. saying, "Woe to us! We have destroyed ourselves by what we did in the life of the world!"

﴿مَالٍ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

49. What a record this is! It does not leave any deed, small or large, unaccounted for!

i.e. what kind of record is this?! Not a single one of my deeds is missing. Whether big or small, it has been recorded therein, and my deeds have been encompassed from every angle!

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

49. They will find everything they ever did laid in front of them:

i.e. it will be written, recorded, and verified in that book.

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

49. your Lord will not be unjust to anyone.

i.e. man will not be punished without having committed a crime that warrants it, nor will the one who does good have the smallest reward deprived from him.

VERSE 50

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

50. We said to the angels, 'Bow down before Adam,'

i.e. mention the time when We commanded the angels to prostrate

before Prophet Adam (upon whom be peace). That prostration was a prostration of greeting (*sujud al-tahiyya*) and honouring (*sujud al-takrim*), not a prostration of worship (*sujud al-'ibada*).

*Translator's note:* In the subject of *fiqh* (Islamic law), there are three types of prostration (*sujud*) recognized in Islam, apart from *sahw* and *shukr*:

1. Greeting prostration (*sujud al-tahiyya*): e.g. Ya'qub greeting Yusuf in Egypt. (Quran 12:100)
2. Honouring prostration (*sujud al-takrim*): e.g. the Angels for Adam. (Quran 18:50)
3. Worship prostration (*sujud al-'ibada*): e.g. prostrating to Allah in salah.

If someone were to perform the greeting prostration (*sujud al-tahiyya*) or honouring prostration (*sujud al-takrim*) to anything other than Allah, then they would have committed a sin (*dhanb*) and must repent (*tawba*), but they have *not* left the fold of Islam (*khuruj 'an 'l-milla*). However, if someone were to perform the prostration of worship to other than Allah, then they would have committed an act of disbelief (*kufir*) which removes them from the fold of Islam. They must renew their *shahada* (testimony of faith) and be firmly admonished to not repeat this action.

Therefore, if a Muslim is seen prostrating to something other than Allah (and this is typically only seen amongst the uneducated), they must not be hastily excommunicated from Islam, told they are engaging in *shirk* (polytheism) and immediately labelled as a disbeliever as commonly happens nowadays. No, rather one must ask them *why* they are prostrating to that thing [typically done out of veneration], and based on their response, the individual can be corrected, admonished and advised to a better course of action. But for Muslims to immediately jump to the worst conclusion possible about such a person is a sign of holding a bad opinion (*su' al-zann*) of Allah's creation. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

O Believers, avoid making too many assumptions—some assumptions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! So fear Allah. Surely Allah is the Acceptor of Repentance, Most Merciful. (Hujurat 49:12)

Unfortunately, it is precisely this ignorance of *fiqh* (from people who are paradoxically enough, *fiqh*-obsessed, or who arrogantly claim they know more than all four schools of Islamic *fiqh*!) that has led some modern Muslim-movements to recklessly deem other Muslims to be unbelievers. And thereafter, this has led them to wantonly kill those Muslims—all because of their lack of knowledge in *fiqh*! May Allah protect us from this ignorance by learning His beautiful Sharia! - End note.

﴿فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ<sup>a</sup>﴾

50. and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed his Lord's command.

i.e. and all the angels bowed down. However, Iblis—who was one of the jinn—clearly disobeyed the command of his Lord. This verse explicitly states that *Iblis* (the devil) was a jinn, not an angel.

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ﴾

50. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies?

i.e. O Children of Adam, will you take Satan and his children—the devils—as friends and allies instead of Allah while they are enemies to you?

﴿يُبْسِلُ لِلظَّالِمِينَ بَدَلًا﴾

50. What a bad bargain for the evildoers!

i.e. what an evil substitute it is to obey the devil instead of obeying the Most Merciful, Allah!

VERSE 51

﴿مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ﴾

51. I did not make them witnesses to the creation of the heavens and earth,

i.e. I did not make those devils, whom you obeyed instead of Me, witness the creation of the heavens and earth.

﴿وَلَا خَلَقَ أَنْفُسِهِمْ﴾

51. nor to their own creation;

i.e. nor did I make them witness their own creation nor the creation of one another. Hence, they are servants just like you who do not own a single thing.

﴿وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا﴾

51. I do not take as My supporters those who lead others astray.

i.e. and I did not take the devils as helpers in My act of creating anything; so how can you obey them and not Me?!

VERSE 52

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ﴾

52. On the Day Allah will say, 'Call on those you claimed were My partners,'

i.e. on the Day Allah will say to the idolaters: "Call My so-called 'partners' to protect you from My punishment. Let them intercede for you and save you as you claimed before."

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

52. *they will call them but they will not answer;*

i.e. so they will desperately call out to them but they will not help them.

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

52. *We shall set a deadly gulf between them.*

i.e. We shall place a deadly gulf between the worshippers and their false gods which they will be unable to traverse. It will be a deadly Fire.

VERSE 53

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاعِعُوهَا﴾

53. *The evildoers will see the Fire and they will realize that they are about to fall into it:*

i.e. they will see it with their own eyes while the Fire is raging with fury against them. So at that time, certainty will set in that indeed they shall be cast into it.

﴿وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا﴾

53. *they will find no escape from it.*

i.e. they will find no way to escape it because it surrounds them from all sides, so they are unable to flee.

VERSE 54

﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ﴾

54. *In this Quran We have presented every kind of description for people*

i.e. We have presented every kind of example in this Quran for people and We have put forth numerous, irrefutable proofs and admonitions.



﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾

54. but man is more contentious than any other creature.

i.e. but man's nature is contentious and argumentative. He does not admit the truth when it is presented to him, nor does he turn away from wrong when he is admonished.

VERSE 55

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ﴾

55. Now that guidance has come to them, what stops these people from believing

i.e. what stops these people from bringing faith (*iman*) when guidance has come to them from Allah?

﴿وَيَسْتَغْفِرُوا رَبَّهُمْ﴾

55. and from asking forgiveness from their Lord

i.e. and from asking forgiveness from their Lord for their sins and iniquities?

﴿إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ﴾

55. before the fate of earlier peoples

i.e. except their waiting for the fate of the previous nations to befall them, which refers to total destruction.

﴿أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا﴾

55. annihilates them or their torment confronts them?

i.e. or they come face to face with the punishment of Allah. The verse means: nothing prevents them from bringing *iman* (faith) and seeking forgiveness for their sins (*istighfar*) except their asking to physically see

the punishment they are threatened with. They want to see it with their own eyes, happening in front of their faces. This sentiment is echoed in the words of Allah:

﴿فَأَمْطِرْ عَلَيْنَا حَجَارَةً مِّنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ﴾

And remember when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment." (Anfal 8:32)

This is the summarized meaning from Ibn Kathir in his tafsir (2/425).

#### VERSE 56

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ<sup>٥٦</sup>﴾

56. We only send messengers to bring good news and to deliver warning,

i.e. We do not send messengers except for the purpose of giving glad-tidings and warnings, not to destroy and annihilate. They offer glad-tidings of Paradise to people of *iman* (faith), and deliver warnings of Hellfire to those who reject faith.

﴿وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ<sup>٥٧</sup>﴾

56. yet the disbelievers seek to refute the truth with false arguments

i.e. yet the disbelievers still argue, despite the clarity of the truth, using false arguments in an attempt to defeat the truth, or neutralize it, or drown it out. So when they ask the Noble Prophet (Allah bless him and give him peace) to produce a miracle or to hasten Allah's punishment, they are not *genuinely* asking in order to be convinced and bring faith, they are simply mocking and disrespecting Allah and His Messenger (Allah bless him and give him peace).

﴿وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا﴾

56. and make fun of My messages and warnings.

i.e. and they mocked them, insulted the Quran, and ridiculed My threats of punishment against them.

VERSE 57

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا﴾

57. "Who could be more wrong than the person who is reminded of his Lord's messages and turns his back on them,

i.e. no-one does greater injustice than he who is sternly rebuked with the clear verses of Allah in the Quran and its convincing proofs, then intentionally turns a blind eye towards them and pretends to forget them, and pays them no mind whatsoever.

﴿وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ﴾

57. ignoring what his hands are storing up for him [in the Hereafter]?

i.e. and he forgets all the horrible crimes and ugly deeds he performed in the past, and he never considers the consequences.

﴿إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ﴾

56. We have put covers over their hearts, so they cannot understand the Quran,

i.e. We have placed covers over their hearts [because of their choices] that prevents them from understanding the Quran and comprehending its secrets. This 'cover' prevents them from benefitting from its admonitions, rulings and wisdom.

﴿وَفِي آذَانِهِمْ وَقْرًا﴾

56. and We put heaviness in their ears:

i.e. and We have placed deafness in their ears that prevents them from listening to its message and understanding it.

﴿وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا﴾

57. *although you call them to guidance [Prophet] they will never accept it.*

i.e. and even if you—O My *Habib* Muhammad—call them to faith (*iman*) and the Quran, they will never answer you because they cannot understand nor can they hear, because guidance (*huda*) requires a sound heart (*qalbin salim*) that is open and ready to receive faith (*iman*), whereas in this regard, these people are like cattle.

#### VERSE 58

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

58. *Your Lord is the Most Forgiving, and full of mercy:*

i.e. O Muhammad, your Lord shows infinite mercy to all of His servants, despite their shortcomings and their defiant disobedience.

﴿لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابُ﴾

58. *if He took them to task for the wrongs they have done, He would hasten their punishment.*

i.e. if He took them to task for their sins and the crimes they committed, He would have hastened their punishment unto them in this world. However, Allah Most High grants them respite and defers the punishment from them—which they hasten onto themselves—out of mercy for them. Allah's wont (*sunna*) is to grant respite to the oppressor, even though that respite is only temporary.

﴿بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا﴾

58. *Rather, they have an appointed time from which they will have no escape,*

i.e. they have an appointment on the Day of Judgement where they will face unspeakable horrors that they will never be able to escape from, find refuge from, or find a helper to save them.

﴿وَيْلَكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا﴾

59. [just like] the former communities We destroyed for doing wrong:

i.e. this happened to the previous nations and the past generations such as the people of Hud, Salih, Lut and Shu 'ayb. We destroyed them when they did wrong.

﴿وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا﴾

59. We set an appointed time for their destruction.

i.e. We set an appointed time for their annihilation (i.e. extinction). Will these obstinate liars of today not take heed and learn lessons? This verse is a threat and a warning to the disbelievers of Quraysh. Ibn Kathir says in his tafsir (2/426):

This verse means: O polytheists of Mecca, beware of destruction afflicting you like that which afflicted them, for you have belied the greatest of all prophets and the most noble of all messengers, the Most Beloved Prophet to Allah, Muhammad (Allah bless him and give him peace), and you are not more valuable to Us than they were. So fear My punishment and My warning!

And here begins the third story in this surah: the story of Prophet Musa and Khidr (upon them be peace).



### THE THIRD STORY: PROPHET MUSA AND KHIDR

﴿وَإِذْ قَالَ مُوسَىٰ لِقَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ﴾

60. Musa said to his servant, 'I will not rest until I reach the place where the two seas meet,



i.e. mention when Musa—who was given the epithet *Kalimullah*, meaning the one to whom Allah spoke directly—said to his young assistant named Yusha 'b. Nun (Eng. Prophet Joshua),

I will not stop travelling on my journey until I reach the meeting point of the Persian sea and the Roman sea which is near the east. It is known as *majma' al-bahrayn*: the meeting point of the two seas. (*Tafsir al-Tabari* (15/271) via *Qatada*)

﴿أَوْ أَمَضِيَ حُقُبًا﴾

60. even if it takes me years!

i.e. even if I have to travel for ages to arrive to that place.

#### VERSE 61

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا﴾

61. but when they reached the place where the two seas meet, they had forgotten all about their fish,

i.e. when Musa and his assistant arrived at the meeting point of the two seas, Yusha forgot to tell Musa about what happened to their fish-lunch and the strange miracle he witnessed. It has been narrated that Allah Most High instructed Musa to take a fish with him on the journey in a large basket, and when he loses the fish, that will be the location where he finds the pious man he is searching for.

﴿فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾

61. which made its way into the sea and swam away.

i.e. the fish made its way into the sea and swam away. The *mufasssirun* (exegetes) state:

The fish had already been cooked and grilled as a meal, yet it miraculously jumped out of the basket and entered the ocean. Allah stopped the water's current for the fish, and the water became like a tunnel for it. Allah solidified the water all around the fish and

it got away [through it]. That was a clear sign among the signs of Allah to Musa (upon him be peace).

VERSE 62

﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا﴾

62. *They journeyed on, and then Musa said to his servant, 'Give us our lunch!*

i.e. after they passed that place—referring to the meeting point of the two seas (*majma' al-bahrayn*) which was the appointed meeting place—Musa said to his assistant, "Bring us our lunch!"

﴿لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

62. *This journey of ours has been very tiring,*

i.e. "we have experienced much fatigue and hardship in this journey of ours." They had travelled all night and for part of the day *after* passing the rock [but the rock was the appointed meeting place].

VERSE 63

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبُوتَ﴾

63. *and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish—*

i.e. when Musa requested their fish-lunch, his assistant Yusha 'b. Nun said, "Remember when we rested by the rock where we slept? A strange thing occurred; the fish jumped out of the basket and went into the sea, and then the water became like a small tunnel for it and it disappeared therein. I forgot to mention it when I woke you up."

﴿وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ﴾

63. *Satan made me forget to mention it—*

i.e. Satan made me forget to tell you about this strange event.

﴿وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

63. and it [must have] made its way into the sea.' 'How strange!'

i.e. the fish found its way into the sea in the strangest of ways. The young assistant was left speechless by this incident because the fish was already cooked and grilled, but it came back to life and made its way into the sea.

VERSE 64

﴿قَالَ ذَلِكَ مَا كُنَّا نَبِغُ﴾

64. Musa said, 'Then that was the place we were looking for.'

i.e. Musa said, "That was what we were looking for because that strange event was the sign of us reaching our destination" which refers to meeting the pious man.

﴿فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا﴾

64. So the two turned back, retraced their footsteps,

i.e. so they retraced their steps from whence they came so as to not lose their way.

VERSE 65

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا﴾

65. and found one of Our servants—

i.e. they found Khidr (upon him be peace) by the rock where they had lost the fish. And in a hadith (which will appear in a more detailed form later, *inshaAllah*): Musa found Khidr covered with his long garment, laying down on the ground. So Musa said to him, "Assalamu 'alaikum" (peace be upon you) and Khidr raised his head and said, "And where exactly on this earth of yours is there peace?"

﴿آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا﴾

65. a man to whom We had granted a special mercy from Us

i.e. We granted him tremendous blessings and great bounty which refers to honorific miracles (*karamat*) that Allah manifested at his hands. The correct opinion is that Khidr (upon him be peace) is not a prophet. Rather, he is among the pious servants of Allah and one of His Saints (*awliya*) who was brought-close to Allah. In reality, Allah manifested *karamat* (honorific miracles) and miraculous occurrences at his hands in order to teach humanity the supreme virtue of true servanthood to Allah (*al-'ubudiyya lillah*).

﴿وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا﴾

65. and whom We had given knowledge of Our own.

i.e. We had granted him special knowledge from Us which cannot be known except by Our grace (*tawfiq*). This refers to knowledge of the unseen (*'ilm al-ghayb*). Scholars say:

This divine knowledge is the fruit of cultivating true sincerity (*ikhlas*) and Godfearingness (*taqwa*) for Allah, and is called '*ilm al-ladunni* (special knowledge bestowed directly from Allah). It is bestowed upon he who, with sincerity, becomes a true slave of Allah. It cannot be obtained by one's 'earning it' nor through 'hard work.' Put simply, it is nothing but a special gift from Allah given to whoever He chooses for His closeness (*qurb*), sainthood (*wilaya*), and special honor (*karamat*).

VERSE 66

﴿قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَ مِن مَّا عَلِّمْتَ رُشْدًا﴾

66. Musa said to him, 'May I follow you so that you can teach me some of the right guidance you have been taught?'

i.e. may I have permission to keep your company (*suhba*) to learn some of what you have been taught of that knowledge which will guide me throughout my life? The exegetes (*mufasssirun*) state:

The manner in which he asked his question shows his obedience and humbleness (*tawadu'*) towards his teacher, especially coming from a mighty prophet of Allah no less. By the same token, this is the same attitude and manners (*adab*) human beings must adopt with those they wish to learn from.

## VERSE 67

﴿قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

67. The man said, 'You will not be able to bear with me patiently.

i.e. Khidr said, "Indeed, you will not be able to bear patiently with what you see." Ibn 'Abbas (Allah be pleased with them) said this verse means:

You will never be able to bear patiently with my actions because I have been taught the knowledge of the unseen (*'ilm al-ghayb*) from my Lord.

## VERSE 68

﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا﴾

68. How could you be patient in matters beyond your knowledge?

i.e. how could you be patient about situations which outwardly appear wrong [to you], and of which you have no knowledge of the inward meaning (i.e. the wisdom)?

## VERSE 69

﴿قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾

69. Musa said, 'God willing, you will find me patient. I will not disobey you in any way.'



i.e. Musa said, "You will find me, Allah-willing, patient and I will not disobey your commands,"

VERSE 70

﴿قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾

70. The man said, 'If you follow me then, do not query anything I do before I mention it to you myself.'

Before beginning the journey, Khidr gave Musa an important stipulation, namely that he must not ask him or even attempt to find out anything about his actions until such time that he himself unveils its secrets to him. So Musa accepted his stipulation in respecting the manners (*adab*) of a student with his teacher. This verse means: "Do not ask me about anything I do until I initiate the conversation myself and clarify it to you."

VERSE 71

﴿فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا﴾

71. They travelled on. Later, when they got into a boat, and the man made a hole in it,

i.e. Musa and Khidr set off walking along the seashore when a boat passed by. The people in the boat knew Khidr so they took them on-board without requiring payment from them. But when they boarded the boat, Khidr took an axe and smashed a hole in a plank of the boat when they had reached the middle of the sea!

﴿قَالَ أَخَرَقْتُهَا لِتُغْرَقَ أَهْلُهَا﴾

71. Musa said, 'How could you make a hole in it? Do you want to drown its passengers?'

i.e. Musa said to him disapprovingly, "Did you scuttle the boat to drown its passengers?"

﴿لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾

71. *What a strange thing to do!*

i.e. "you have committed an outrageous crime!" It has been narrated that when Musa saw this, he took his garment and started to stuff it into the hole to plug it. Then he said to Khidr, "These people brought us on board without asking us to pay, and then you boarded their boat and scuttled it in order to drown the passengers! You have committed a serious wrong!"

VERSE 72

﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

72. *He replied, 'Did I not say that you would never be able to bear with me patiently?'*

i.e. "from the onset, did I not say that you would not be patient over what you see from me?" Here, Khidr gently reminds Musa about his breaching their agreement.

VERSE 73

﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾

73. *Musa said, 'Forgive me for forgetting.*

i.e. do not take me to task for forgetting the stipulation and breaking our agreement.

﴿وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾

73. *Do not make it too hard for me to follow you.'*

i.e. do not make it difficult for me to accompany you. Go easy on me and do not be tough on me.

﴿فَانْظُرْ حَتَّىٰ إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ﴾

74. And so they travelled on. Then, when they met a young boy and the man killed him,

i.e. so Khidr accepted his excuse, and once again, after alighting from the boat, they set off walking down the shoreline. Then they passed by a group of young boys who were playing, and among them was a boy with a bright face and a beautiful appearance. Suddenly, Khidr grabbed the boy and brutally ripped his head off with his bare hands, then threw it on the ground.

﴿قَالَ أَقَتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ﴾

74. Musa said, 'How could you kill an innocent person? He has not killed anyone!

i.e. Musa exclaimed, "Have you killed an innocent soul who has not committed a crime, and who has not killed anyone to warrant being killed?"

﴿لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾

74. What a terrible thing to do!

i.e. "you have committed a heinous crime about which it is impossible to remain silent!" Now at this point, Musa had not forgotten his agreement nor was he heedless of it. However, he intended to rebuke an extremely reprehensible act which he could not remain silent about, despite remembering his promise.

Here, Musa uttered the word *nukra* (which means 'a shockingly horrific wrong') which is more powerful than the word used in the previous verse *imra* (which means 'a serious wrong') because it was according to the severity of the act. In other words, the word *imra* was used for scuttling a boat whereas *nukra* was used for killing a child. Al-Qurtubi states in his tafsir (11/22):

When Musa (upon him be peace) said to Khidr '*aqatal-ta nafsan zakiyyatan*' or '*How could you kill an innocent person?*', Khidr became incensed and ripped off the young boy's left shoulder and then proceeded to rip the flesh off the bone. And to Musa's surprise, written on the shoulder bone was "Disbeliever: he shall never believe in Allah" (*kafir: la yu'minu billahi abadan*)

## VERSE 75

﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

75. He replied, 'Did I not say to you that you would never be able to bear with me patiently?'

i.e. "did I not say to you that you will never be able to tolerate what you see from me?" The word *laka* or 'to you' was used in order to be pointed and single him out, thus increasing the harshness of the rebuke. The exegetes (*mufasssirun*) state:

In the first instance, Khidr afforded him due respect by not saying 'to you' (*laka*) [i.e. he only said: "did I not say that you would never..."]. But the second time Musa disobeyed him, he said: "did I not say to you" (*laka*) because now there was no excuse. Then Musa contemplated the matter deeply and found that indeed, he had actually broken his promise [to his teacher] twice. So in order to not allow himself another chance to break his word, he hastily went ahead and made this his last and final chance, by saying what he says in the following verse.

## VERSE 76

﴿قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي﴾

76. Musa said, 'From now on, if I query anything you do, banish me from your company—'

i.e. if I disapprove of anything you do after this and object to anything emanating from yourself, then do not permit me to remain in your company.

﴿قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾

76. you have put up with enough from me.'

i.e. from my perspective, you are completely absolved from allowing me to keep your company (*suhba*). From my side, you are entirely excused and in the right because of my disobeying you on three separate occasions.

VERSE 77

﴿فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا﴾

77. And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality,

i.e. they walked on until they came to a town. Ibn 'Abbas (Allah be pleased with them) said:

The town was called Antioch (in the southwest of present-day Turkey, west of Aleppo) and they [Musa and Khidr] asked for food, but the townspeople were miserly and would not feed the hungry nor provide shelter to the wayfarer. They refused to provide them lodgings or meals.

﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾

77. they saw a wall there that was on the point of falling down...

i.e. they came upon a wall in the town that was leaning over and about to collapse and fall down.

﴿فَأَقَامَهُ﴾

77. and the man repaired it.

i.e. Khidr merely wiped his hand on the wall and suddenly it was fixed upright. It is said that he razed it to the ground then rebuilt it. Both accounts have been narrated via Ibn 'Abbas (Allah be pleased with them).



﴿قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ﴾

77. Musa said, 'But if you had wished you could have taken payment for doing that.'

i.e. Musa said to him, "If only you had taken some payment from them we could have used it to buy some food!" Musa rebuked him for doing good to people who did not deserve it. It has been narrated that Musa said to Khidr, "These are people whom we asked for food but they did not feed us, and whom we asked for shelter but they did not shelter us. Then you turn around and build a whole wall for them? Had you wished, you could have at least charged them a fee for doing so!"

VERSE 78

﴿قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ﴾

78. He said, 'This is where you and I part company.

i.e. Khidr said, "It is time for us to part ways."

﴿سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا﴾

78. I will tell you the meaning of the things you could not bear with patiently:

i.e. I will tell you the wisdom behind these three acts about which you rebuked me, and over which you were unable to bear patiently.

The hadith of Bukhari and Muslim states:

رَجِمَ اللَّهُ أَخِي مُوسَى! لَوَدِدْتُ أَنَّهُ صَبَرَ حَتَّى يَقْصُرَ اللَّهُ عَلَيْنَا مِنْ أَمْرِهِمَا! وَلَوْ لَبِثَ مَعَ صَاحِبِهِ لَا بُصْرَ الْعَجَبِ.

May Allah have mercy on my brother Musa! How I wish he had shown more patience in order for Allah to relate more of their story! If he had stayed in the company of his companion [Khidr] longer, he would have been shown even more wondrous events!

## Tafsir

The following is a detailed explanation of the reality of those wondrous events that Musa witnessed, but was unable to bear patiently with.

### VERSE 79

﴿أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ﴾

79. the boat belonged to some needy people who made their living from the sea...

i.e. as for the boat I scuttled, it belonged to poor, weak people who were incapable of defending themselves from the oppressive criminals who were sailing the waters. Those criminal-pirates were planning to raid and pillage any ships they came across.

﴿فَارَدْتُ أَنْ أَعِيبَهَا﴾

79. ...and I damaged it...

i.e. so by damaging it, I intended to render it inoperable and thus unappealing to the oppressive king who was intending to seize it.

﴿وَكَانَ وَرَاءَهُمْ مَلِكٌ﴾

79. because I knew that coming after them was a king

i.e. a disbelieving, tyrannical king was heading straight for them.

﴿يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾

79. who was seizing every [serviceable] boat by force.

i.e. who was forcibly seizing every serviceable ship that was not defective.

### VERSE 80

﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾

80. The young boy had parents who were people of faith,

i.e. "as for the young boy I killed, he was a disbeliever and corrupt whereas both of his parents were believers." The hadith of Muslim states:

إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طَبَعَ كَافِرًا، وَلَوْ عَاشَ، لَأَرْهَقَ أَبَوَيْهِ  
طُغْيَانًا وَكُفْرًا.

The boy that Khidr killed was decreed to be a disbeliever in pre-eternity. Had he lived, he would have led his parents into a life of sin, and ultimately, to disbelieve in Allah (*kufir*).

﴿فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا﴾

80. and so, fearing he would trouble them through wickedness and disbelief,

i.e. so We feared that their intense love for him would cause them to follow him in his disbelief (*kufir*) and misguidance (*dalala*).

#### VERSE 81

﴿فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَةً وَأَقْرَبَ رُحْمًا﴾

81. we wished that their Lord should give them another child— purer and more compassionate— in his place.

i.e. so by killing him, we intended for Allah to provide them with a righteous child who was better than that disbelieving child, and who would be more dutiful and merciful to his parents.

#### VERSE 82

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا﴾

82. The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them.

i.e. as for the wall that was about to fall, which I rebuilt without asking for remuneration, there was a hidden-treasure beneath it of gold and silver for the two young orphans who owned it.

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

82. Their father had been a righteous man,

i.e. their father was a righteous man (*salih*), a Godfearing man (*muttaqi*), and therefore Allah preserved the treasure for them because of the piety of their father. The exegetes (*mufasssirun*) state:

Without doubt, the piety of parents benefits their children, and the *taqwa* (Godfearingness) of a lineage benefits its descendants.

*Translator's note:* Ibn Kathir writes in his illustrious tafsir *Tafsir al-Quran al-'Azim*:

This verse contains evidence that a pious person's offspring will be taken care of, and the blessings obtained from his worship will impact his offspring in this world (*dunya*) as well as the hereafter (*akhirah*), due to his intercession [supplicating] for them and by elevating their ranks in Paradise so that they may become a source of pride for him as has been mentioned in the Quran and Sunna. And it has been mentioned previously that 'their father' (*abuhumaa*) mentioned in this verse is actually referring to their seventh grandfather. - End note.

﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا﴾

82. so your Lord intended them to reach maturity and then dig up their treasure

i.e. so by this action Allah intended for them to first grow up and become fully mature, then they would retrieve their treasure from under the wall.

﴿رَحْمَةً مِّن رَّبِّكَ﴾

82. as a mercy from your Lord.

i.e. as a mercy from Allah to them because of the piety of their father [i.e. their seventh grandfather].

*Translator's note:* This verse indicates the wisdom of providing young adults access to their money *after* they have proven to be responsible in their spending habits, and also discourages allowing irresponsible younger children access to significant wealth due to their proclivity to squander it. It also indicates the merit of parents training their children at an early age [by training them with incremental responsibilities, e.g. grocery shopping] to be wise with money before allowing them free reign over significant. And Allah knows best. - End note.

﴿وَمَا فَعَلْتُهُ عَنْ أَمْرِي﴾

82. I did not do [these things] of my own accord:

i.e. I did not do the things you saw—scuttling the boat, killing the boy, and setting the wall aright—because of my own opinion, or my own logic and reasoning. Rather, I did this because of the command of my Lord and His divinely inspiring me (*ilham*) to do so.

﴿ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

82. these are the explanations for those things you could not bear with patience.'

i.e. that is the explanation (*tafsir*; i.e. the wisdom) of those things about which you were unable to bear patiently, and to which you objected before I could explain them to you.



#### THE STORY OF MUSA AND KHIDR IN BUKHARI AND MUSLIM

One of the best Quran reciters in the *umma*, our master Ubay b. Ka'b (Allah be pleased with him) relates that the Final Prophet (Allah bless and give peace to him and his family) said:



On one occasion, Musa stood up to address the Children of Israel and was asked, "Of all people, who is the most knowledgeable?" to which he replied, "I am." So Allah wanted to teach Musa a lesson because he did not ascribe knowledge back to Allah. So Allah revealed unto him: "I have a servant at the meeting point of the two seas who has more knowledge than you." So Musa said, "O Lord, how can I meet him?" Allah said, "Set off on the path and take a fish with you in a large basket. When you lose the fish, he will be there." So Musa set off accompanied by his assistant, Yusha' b. Nun (Eng. Joshua) until they came to a large rock and they both put their heads down and fell asleep. Suddenly, the fish began to jump around in the basket and then jumped out of it in a miraculous way and went into the ocean, and made its way into a tunnel of water in the ocean. Allah [momentarily] solidified the water's current and it became a tunnel for the fish. When Yusha' awoke, he forgot to tell Musa about the fish and they set off walking for the rest of the day and the night, right through to the next day. Then Musa said to his assistant, "Bring us our lunch because after this long journey of ours, we have become truly exhausted."

Prophet Muhammad (Allah bless and give peace to him and his family) commenting on this said, "Musa did not experience fatigue until he passed the destination that Allah commanded him to journey to."

Musa's assistant said,

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

*He replied, "Do you remember when we rested by the rock? That is when I forgot the fish. None made me forget to mention this except Satan. And the fish made its way into the sea miraculously." (Kahf 18:63)*

Prophet Muhammad (Allah bless and give peace to him and his family) commenting on this said: "So the fish went into the water in a strange tunnel (*saraba*), and Musa and his assistant experienced several miraculous events (*'ajaba*) on their journey."

Then Musa said,

﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا﴾

Musa responded, "That is exactly what we were looking for." So they returned, retracing their footsteps. (Kahf 18:64)

So they retraced their steps until they found themselves back at the rock, and to their surprise, they saw a man [Khidr] covered in a garment and Musa greeted him saying "peace be upon you" (*assalamu 'alaikum*). Then Khidr replied, "Where exactly on this earth of yours is there peace? Who are you?"

"I am Musa."

"Musa from the Children of Israel?"

"Yes; I came to you in order for you to teach me of that which you have been taught of right-guidance (*rushd*)" said Musa.

﴿قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

The man said, 'You will not be able to bear with me patiently. (Kahf 18:67)

"O Musa, I have knowledge from the Knowledge of Allah that He did not teach you which only I know, and you have knowledge from the Knowledge of Allah that He taught you which I do not know."

So Musa said,

﴿قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾

Musa assured him, "You will find me patient, Allah willing, and I will not disobey any of your orders." (Kahf 18:69)

Khidr responded,

﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾

He responded, "Then if you follow me, do not question me about anything until I myself clarify it for you." (Kahf 18:70)

They set off walking along the seashore when a boat passed by and they spoke to the crew. It turned out that the crew knew Khidr, so they let them board without paying. When they boarded the boat, Khidr scuttled it, meaning, he broke a hole in a plank at the front of the boat. So Musa said to him, "These people allowed us to board their boat without charging us a fee, and you board their ship and scuttle it,

﴿لَتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾

*"Have you done this to drown its people? You have certainly done a terrible thing!" (Kahf 18:71)*

The Purest Prophet (Allah bless and give peace to him and his family) said, "In this first instance Musa forgot his agreement [with Khidr]."

Just then a small bird perched on the edge of the boat and began drinking from the ocean. So Khidr said to Musa, "My knowledge and your knowledge compared to the Knowledge of Almighty Allah is like the amount of water this bird just drank compared to the ocean."

Then they alighted from the boat and whilst they were walking along the seashore, Khidr saw a boy playing with other boys. He grabbed him by the head and ripped his head off and killed him. Musa said to him,

﴿أَقْتُلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾

*"Have you killed an innocent soul, who killed no one? You have certainly done a horrible thing." (Kahf 18:74)*

Khidr replied:

﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

*He answered, "Did I not tell you that you cannot have patience with me?" (Kahf 18:75)*

Sufyan al-Thawri (Allah have mercy on him) said, "This answer was much harsher than the first."

﴿قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾

Musa replied, "If I ever question you about anything after this, then do not keep me in your company, for by then I would have given you enough of an excuse." (Kahf 18:76)

So they set off until:

﴿حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾

...they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down...

The Generous Prophet (Allah bless him and give him peace) said this while making a gesture with his hands indicating the wall falling (*yuridu an yanqadda...*), and then his setting it upright saying: '*fa aqamah*' meaning: 'then he set it aright.'

Musa said, "These are people to whom we came as guests and requested food, but they refused to feed us nor did they shelter us."

﴿قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا﴾

Musa said, 'But if you had wished you could have taken payment for doing that.' (Kahf 18:77)

Khidr said,

﴿هَٰذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۚ سَأَتَّبِعُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا﴾

He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently.' (Kahf 18:78)

The Merciful Prophet (Allah bless him and give him peace) said, "May Allah have mercy on Musa; how I wish he would have shown more patience so that Allah would tell us more about their story." (Bukhari & Muslim)



## IMAM AL-QURTUBI ON SAINTS AND MIRACLES

'Allama al-Qurtubi records in his tafsir (11/28):

The honorific miracles of the saints (*karamat al-awliya'*) are considered undeniable in the religion of Islam based on numerous Quranic verses, as well as several of the most authentic level of hadith-reports which are called *mutawatir hadith* or 'mass-transmitted hadiths.' No-one doubts them except a stubborn heretic or a wilfully-ignorant profligate (*fasiq*). Hence, the miracles of Allah given to Maryam such as fruits of the winter appearing in summer for her and fruits of the summer appearing in winter, as well as her shaking the date-palm tree when it was dry and it miraculously producing fruit, although she was not a prophetess—all of these miracles are of the same category as the miracles that occurred at the hands of Khidr [who is also not a prophet] regarding scuttling the boat, killing the boy and repairing the wall.

*Translator's note:* Despite Khidr and Maryam (peace be upon them) not being prophets of Allah, they were saints who experienced clear miracles as mentioned in the Quran, which are called *karamat al-awliya'* or 'honorific miracles granted to saints.' Imam Ibrahim al-Laqqani states in his celebrated creedal-poem *Jawhara al-tawhid* on line 83:

وَأَتَّبِعَنَّ لِلْأَوْلِيَا الْكَرَامَةَ ~ وَمَنْ نَفَاهَا فَانِيدَنَّ كَلَامَهُ

Confirm the honorific miracles (*karamat*) of the saints ~ and whoever denies them, deny him.



## THE ADAB (MANNERS) OF KHIDR

*Translator's note:* Scholars mentions a subtle, but critical lesson that we can learn from the answers of the Pious Servant, Khidr (upon whom be peace), regarding the wisdom of his actions. After all, Allah



informed Prophet Musa that Khidr has more knowledge than him and that he should learn from his wisdom. Musa actually pleaded with him to follow him in order to learn from the wisdom he had been given. In short, they encountered three ostensibly bad situations, but in Khidr's answers to Prophet Musa, we learn how we as Muslims should think about Allah during adverse circumstances wherein we cannot see the wisdom. In verses 78 to 82 of Surah al-Kahf, Allah states:

﴿قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۖ﴾ (٧٨) *أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا*

78-79 He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently: the boat belonged to some needy people who made their living from the sea and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] boat by force.

Notice that when Khidr was commanded to perform an action that appeared to be entirely evil (i.e. scuttling the fisherman's boat), he attributed it to himself, saying *I damaged it*. He continues,

﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۖ﴾ (٨٠) *فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا*

80-81. The young boy had parents who were people of faith, and so, fearing he would trouble them through wickedness and disbelief, we wished that their Lord should give them another child—purer and more compassionate—in his place.

Notice that when the action outwardly contained both bad and good (i.e. Khidr's killing the boy and Allah's replacing him with a pious child), he attributed the evil to himself and the good to Allah, saying *we wished*.

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

رَحْمَةً مِّن رَّبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ  
صَبْرًا

82. The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord. I did not do [these things] of my own accord: these are the explanations for those things you could not bear with patience.

Notice that when the action was outwardly entirely good (i.e. repairing the orphan's wall), he attributed it entirely to Allah, saying *your Lord intended*.

Thus the wise man, Khidr, teaches us how to view situations in our own lives as Muslims. This is one of the fundamental ways to show good manners (*adab*) to our loving Master, Allah. For more examples of this in the Quran, please see 18:63 وَمَا أَنَسَيْنَاهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ when forgetting something, and 26:80 وَإِذَا مَرِضْتُ فَهُوَ يَشْفِين when becoming ill—and Allah knows best. - End note.

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After Allah mentions the story of Khidr, He follows it with the fourth story mentioned in this surah: the story of Dhu'l-Qarnayn. Dhu'l-Qarnayn was a righteous king who undertook three journeys:

1. one to the west,
2. one to the east,
3. and one to a location with 'two barriers' (*saddayn*).

He built those barriers in order to trap the evil *Yajuj and Majuj* (Gog and Magog) and to stop their oppression. All four stories in this noble surah exemplify creed (*'aqida*) and faith (*iman*), which are its central themes.



THE FOURTH STORY:  
THE JUST KING, DHU'L-QARNAYN

THE REASON FOR REVELATION (ASBAB AL-NUZUL)

The book *Asbab al-nuzul* (The Reasons for Revelation) records on pg. 172 that Qatada said:

The Jews asked the Prophet (Allah bless him and give him peace) about Dhu'l-Qarnayn, so Allah revealed,

﴿وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ﴾

[Prophet], they ask you about Dhu'l-Qarnayn... (Kahf 18:83)

VERSE 83

﴿وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ﴾

83. [Prophet], they ask you about Dhu'l-Qarnayn.

i.e. the Jews ask you, O Muhammad, about Dhu'l-Qarnayn saying, "what is his story?"

﴿قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا﴾

83. "Say, 'I will tell you something about him.'

i.e. say to them, "I will tell you something about him and his story from the Holy Quran, Allah's revelation," which in Arabic is called *wahy*.

*Translator's note:* The illustrious Follower (*tabi'i*) and hadith scholar in his own right, Wahb b. Munabbih ر.ه, relates:

عَنْ وَهْبِ بْنِ مُنَبِّهٍ أَنَّ ذَا الْقَرْنَيْنِ أَوَّلُ مَنْ لَبَسَ الْعِمَامَةَ.

Dhu 'l-Qarnayn was the first to wear a turban. (*Suyuti's Durr al-manthur* 5/436; *Abu al-Shaykh al-Isbahani's Kitab al-'uzma* 2/475)

*Tafsir*

VERSE 84

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا﴾

84. We established his power in the land, and gave him the means to achieve everything.

i.e. We facilitated for him all the means of kingship, governance, and military might. We also created a flourishing city and civilization for him and made that easy for him to achieve. We granted him everything he would need to accomplish his goal such as knowledge, power and strategy. The *mufasssirun* (exegetes) state:

Dhu'l-Qarnayn was a believing king whom Allah had established in the land and was fair in his judgements and most beneficial to his citizens. He lived at a time between Prophets 'Isa and Muhammad (Allah bless them and give them peace). It has been narrated that there were four rulers that ruled the entire earth; two were believers and two were disbelievers. The two believers were King Sulayman and Dhu'l-Qarnayn, while the two disbelievers were *Namrud* (Nimrod) and *Buchtanasar* (Nebuchadnezzar). (*Bahr al-Muhit* 6/157)

VERSE 85

﴿فَاتَّبَعَ سَبَبًا﴾

85. He travelled on a certain road;

i.e. he travelled on a certain road that Allah made easy for him to travel on toward the west.

VERSE 86

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ﴾

86. then, when he came to the setting of the sun,

i.e. he arrived at the setting point of the sun, meaning the west.

﴿وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ﴾

86. he found it [seemed to be] setting into a muddy spring.

i.e. he found the sun setting into muddy waters. This was according to what he saw with his naked eye, not in reality, because given the enormous size of the sun compared to our tiny earth, it is impossible for the sun to enter into a body of water on earth. Imam Fakhr al-Din al-Razi states as much in his tafsir *Mafatih al-Ghayb* (21/166):

When Dhu'l-Qarnayn reached the furthest portion of land towards the west and there was no longer any land or civilization ahead, he saw the sun and it looked like it was setting in a dark, muddy spring—even though in reality that was not the case. It appeared to him in this manner the same way that someone who is sailing on the ocean sees the sun setting into the ocean, since such a person cannot see beyond the horizon, whilst in reality, the sun is far removed from the ocean.

﴿وَوَجَدَ عِنْدَهَا قَوْمًا﴾

86. Nearby he found some people

i.e. nearby that dark, muddy spring, he found a group of people.

﴿قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا﴾

86. and We said, 'O Dhu'l-Qarnayn, you may choose [which of them] to punish or show kindness to.'

i.e. Allah said to him via divine inspiration (*ilham*), "Either you kill them or kindly invite them to the guidance of Islam and *iman* (faith)." The *mufasssirun* state:

They were disbelievers, so Allah gave Dhu'l-Qarnayn the choice of either punishing them by death, or inviting them to Allah, and he chose to be kind to them [by inviting them to Allah].



VERSE 87

﴿قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ﴾

87. He answered, 'We shall punish those who have done evil,

i.e. whoever stubbornly persists on disbelief (*kufr*) then we shall soon kill him.

﴿ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا﴾

87. and when they are returned to their Lord He will punish them [even more] severely,

i.e. then they will be returned to their Lord and He will punish them in an even more severe and horrific manner in the Fire of Hell.

VERSE 88

﴿وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ﴾

88. while those who believed and did good deeds will have the best of rewards:

i.e. as for he who believes in Allah and does good deeds in this world and sends forth righteous works to the hereafter, then his reward will be Paradise wherein he will live in luxury and bliss.

﴿وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾

88. we shall command them to do what is easy for them.'

i.e. we shall make matters easy for them and not difficult for them. The just king, Dhu'l-Qarnayn, chose to kindly invite them to Islam and as a result, whoever believed received Paradise, pleasant treatment, and every amenity and facilitation. While on the other hand, whoever arrogantly held to disbelief (*kufr*) received torment and exemplary punishments (*nakal*) in this world and the next.

VERSE 89

﴿ثُمَّ أَتْبَعَ سَبِيلًا﴾

89. He travelled on;

i.e. then he travelled with his army on a path towards the east.

VERSE 90

﴿حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ﴾

90. then, when he came to the rising of the sun,

i.e. until he came to the furthest possible location to the east where the sun would rise. As mentioned previously, this was according to what could be seen by the naked eye.

﴿وَجَدَهَا تَظْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُونِهَا سِتْرًا﴾

90. he found it rising on a people for whom We had provided no shelter from it.

i.e. he found the sun rising on a community who did not wear sufficient clothing, nor did they have sufficient buildings and structures with which they could take shelter from the heat of the sun. So when the sun rose in the sky, they entered underground lairs and tunnels in the ground, and when the sun set, they came out and went about their business. Ibn Jawzi's *Zad al-Masir* (5/187) and *Tafsir al-Tabari* (16/14) record that Qatada said:

Dhu'l-Qarnayn would conquer cities, amass treasure, and slay men except for those who believed in Allah, until he came to a rising point of the sun where he saw a community in underground tunnels who were practically naked. They had no food except what the sun would warm up when it rose. Then when the sun had set, they would come out of their tunnels and go about their daily routines. It was mentioned to us that they lived on a type of land upon in which no buildings could be built. It is said they were negroes (*zanj*).

*Tafsir*

VERSE 91

﴿كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

91. *And so it was: We knew all about him.*

i.e. and so it was: he treated the people of the east in the same manner as he treated the people of the west, namely whoever believed in Allah was spared while whoever disbelieved in Allah was killed. In other words the verse means: We [i.e. Allah] had full knowledge of his states and everything related to him; his equipment, his soldiers, and everything about his massive army to a degree that could only be encompassed by the Knowledge of Allah, the Knower of all Subtleties (*al-Latif*), the All-Aware (*al-Khabir*).

VERSE 92

﴿ثُمَّ أَتَعَ سَبًّا﴾

92. *He travelled on;*

i.e. he travelled in yet a third direction, between east and west, which led him north towards a towering mountain.

VERSE 93

﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ﴾

93. *"then, when he reached a place between two mountain barriers,*

i.e. until he reached a locality between two huge mountain barriers on a portion of land in present-day Turkey near Armenia and Azerbaijan. Al-Tabari states in his tafsir (16/15):

The Arabic word *sadd* refers to a barrier between two things, and in this context those two things refer to two mountains which served as protective barriers for that which was between them. So Dhu'l-Qarnayn erected a barrier between Yajuj and Majuj and another [weaker] community who was living near them in order

to put an end to Yajuj and Majuj's pillaging, and to stop them from wreaking havoc on the weaker community.

﴿وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

93. he found beside them a people who could barely understand him.

i.e. at the bottom of the two mountains he found an unusual community who could barely understand any language other than their own except with great difficulty and hardship. The exegetes (*mufasssirun*) state:

The only reason they could not understand him was due to the strangeness of their language, the slowness of their understanding, and their never coming into contact with other communities before this. He did not understand their language except via translator.

#### VERSE 94

﴿قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ﴾

94. They said, 'O Dhu'l-Qarnayn, Gog and Magog are ruining this land.

i.e. the people said to Dhu'l-Qarnayn, "Without doubt, Yajuj and Majuj are extremely corrupt people; killing us, crucifying us, plundering our land, pillaging our goods, and committing every other conceivable form of evil."



#### ON YAJUJ & MAJUJ (GOG & MAGOG)

Yajuj and Majuj are the names of two clans from the Children of Adam in their physical composition (i.e. human beings) who are abnormal and malformed. Some of them are unusually tall while some are unusually short. This has been narrated by 'Ali b. Abu Talib and Ibn 'Abbas (Allah be pleased with them). The *mufasssirun* state:

They were carnivores eating the flesh of human beings. They would come out in spring and not see a single green plant except they would eat it, and not see a single dry asset (e.g. wood) except they would take it with them.

﴿فَهَلْ نَجْعَلْ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا﴾

94. Will you build a barrier between them and us if we pay you a tribute?

i.e. "can we offer you a handsome sum of wealth, similar to a tax, for you to erect a barrier to protect us from the evil of Yajuj and Majuj?" Abu Hayyan states in *Bahr al-Muhit* (6/164):

This was a desperate plea for help, and at the same time, a strategy they employed to coerce him into accepting a large sum of their wealth in exchange for protecting them—all done in a respectful and courteous manner.

VERSE 95

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ﴾

95. He answered, 'The power my Lord has given me is better than any tribute,

i.e. that which Allah has provided me of military might and kingship is better than the wealth you offer me.

﴿فَاعِينُونِي بِقُوَّةٍ﴾

95. but if you lend me your strength,

i.e. I am not in need of wealth, however if you help me with manpower and your physical labour...

﴿أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾

95. I will put up a fortification between you and them:

i.e. "I will build a fortified wall between you and them, an impenetrable barrier." This demonstrated his sagaciousness, nobility and



integrity since he refused their wealth and built the barrier voluntarily, sufficing with the help of their men.

VERSE 96

﴿آتُونِي زُبَرَ الْحَدِيدِ ط﴾

96. *bring me lumps of iron!*

i.e. bring me blocks of iron and put them in place for me.

﴿حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ﴾

96. *and then, when he had filled the gap between the two mountainsides*

i.e. and when the gap between the two mountainsides had been filled with that iron.

﴿قَالَ انفُخُوا﴾

96. *[he said], 'Work your bellows!'*

i.e. he said, "now manually pump the bellows [with your hands which provides oxygen to the fire]" in order to heat and melt another resource they had, namely, copper.

﴿حَتَّىٰ إِذَا جَعَلَهُ نَارًا﴾

96. *and then, when he had made it glow like fire,*

i.e. and then when he had made the copper glow like fire due to the intense heat applied to it.

﴿قَالَ آتُونِي أَفْرِغْ عَلَيْهِ قِطْرًا﴾

96. *he said, 'Bring me the molten metal to pour over it!'*

i.e. he said, "Bring me the molten copper to pour over the barrier." Al-Razi states in *Mafatih al-Ghayb* (21/172) [summarizing the entire project]:

When they brought him the blocks of iron, he stacked them one on top of the other until it became a towering barrier between the two mountains, reaching up to the peaks of the mountains. Then he placed bellows on top of that barrier and melted the copper atop the barrier until it became molten copper, glowing like fire. Then he poured that molten copper down onto the iron blocks until it coated the entire wall. And so it became a towering, smooth, solid wall.

VERSE 97

﴿فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ﴾

97. *Their enemies could not scale the barrier,*

i.e. Yajuj and Majuj were unable to scale the barrier due to its towering height and smoothness.

﴿وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

97. *nor could they pierce it,*

i.e. and they were unable to pierce a hole in it near the bottom because of its smoothness, thickness and strength. And as a result of this massive barrier, Dhu'l-Qarnayn blocked the path of Yajuj and Majuj.

VERSE 98

﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

98. *and he said, 'This is a mercy from my Lord.*

i.e. Dhu'l-Qarnayn said, "This barrier is a tremendous blessing from Allah and a great mercy onto His servants."

﴿فَإِذَا جَاءَ وَعْدُ رَبِّي﴾

98. *But when my Lord's promise is fulfilled,*

i.e. but when the promise of Allah comes regarding the release of Yajuj and Majuj, which will occur close to the Final Hour.

﴿جَعَلَهُ دَكَّاءَ﴾

98. He will raze this barrier to the ground:

i.e. Allah will raze that towering barrier to the ground and level it with the earth as if it did not exist the day before.

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

98. my Lord's promise always comes true.'

i.e. Allah Most High's promise of destroying that barrier and commencing the Final Hour is undeniably true and will transpire without a shadow of doubt.

This concludes the story of Dhu'l-Qarnayn, and from here on, Allah describes the horrors of the Final Hour and the terrifying realities of the Day of Judgement.



## THE FINAL HOUR

### VERSE 99

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾

99. On that Day, We shall let them surge against each other like waves

i.e. on the Day when the Final Hour will commence, We shall let humanity surge against one another like the surging of the waves in the ocean against one another on account of their sheer number.

﴿وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا﴾

99. and then the Trumpet will be blown and We shall gather them all together.

i.e. and the Trumpet shall be blown a second time and We shall gather them for the Reckoning and then the Compensation on a flat plain, all together. Not a single soul shall be left behind.

*Translator's note:* The Beloved Prophet Muhammad (Allah bless him and give him peace) has enjoined his *umma* to recite the last ten verses of Surah al-Kahf every Friday to protect us from Dajjal (the Anti-Christ). Those verses begin below at verse 100 until the end of the surah.

VERSE 100

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا﴾

100. We shall show Hell to the disbelievers,

i.e. on the Day We gather together all creation, We shall forebodingly show Hell to the disbelievers so they can witness it up close, with all its punishments, which will utterly petrify them.

VERSE 101

﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي﴾

101. those whose eyes were blind to My signs,

i.e. those who were blind to the proofs of Allah's Power and Oneness (*Wahdaniyya*) in the world. They refused to even look at them, much less ponder!

﴿وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾

101. those who were unable to hear.

i.e. they were unable to hear the words of Allah, the Quran, because of the darkness in their hearts [of sin and disbelief]. Abu Sa'ud states in his tafsir (3/267):

This *spiritual deafness* is symbolic of their wilful rejection and turning away from Allah's auditory proof [i.e. the Quran], and also their pretending to be *blind* to the physical signs of Allah that can be seen with the human eye. So it is as if they were both deaf *and* blind.

## VERSE 102

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ﴾

102. Did they think that they could take My servants as masters instead of Me?

This question is intended to rebuke them (*tawbikh*) and condemn their foul deed [of associating partners with Allah]. The verse means: Did the disbelievers think they could take some of My servants as gods whom they should worship besides Me, such as the angels, 'Isa b. Maryam and 'Uzair?! Or that this worship would benefit them or ward off My punishment from them?! Al-Qurtubi states in his tafsir (11/65):

The answer to the question has been omitted [for the powerful rhetorical effect (*balagha*)]. The answer is: 'Did they think they could do that *and it would benefit them*?!' Or alternatively: 'Did they think they could do that *and I would not punish them for it*?'

﴿إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا﴾

102. We have prepared Hell as the disbelievers' resting place.

i.e. We have prepared Hell for them and made it a special place of 'hospitality' for them in the same way that a guest arriving from out-of-town receives special treatment. Al-Baydawi says in his tafsir (3/13):

This verse contains disgrace and dishonour for them. Moreover, it also contains a warning that in addition to the physical punishment of Hell, they will have to suffer extreme humiliation (which is psychological torment).

*Translator's note:* Here, the word *nuzul* or 'special hospitality' is not used to indicate preparing honourable accomodations like that of a special



guest to your house. Rather, it is used sarcastically to match the disbelievers' sarcasm and mockery. The 'hospitable preparations' refer to special preparations for their painful torment. May Allah protect us and our loved ones from this!

VERSE 103

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا﴾

103. Say [Prophet], 'Shall we tell you who has the most to lose by their actions,

i.e. O Muhammad, say to those disbelievers, "Shall we tell you who are the biggest losers in the court of Allah?"

VERSE 104

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

104. whose efforts in this world are misguided,

i.e. he who nullified his good deeds and cancelled them in this world. This is because good deeds are of no benefit when accompanied by disbelief and denial (*kufr*) of Allah and His Messenger. The famous *tabi'i* (Successor of the Companions), Dahhak, states:

This refers to the Christian priests and monks who perform acts of worship and believe their worship benefits them, whereas it will not be accepted from them [on the Day of Judgement].

﴿وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

104. even when they think they are doing good work?

i.e. they believe they are doing good by their deeds and that those deeds will be accepted from them.

## VERSE 105

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾

105. *It is those who disbelieve in their Lord's messages and deny that they will meet Him. Their deeds come to nothing:*

i.e. it refers to those who disbelieve in Prophet Muhammad (Allah bless him and give him peace), the Quran, the Resurrection and the Gathering. It is because of *this* that they invalidate their good deeds.

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

105. *on the Day of Resurrection We shall give them no weight.*

i.e. their deeds shall have no value with Allah on the Day of Judgement. Their deeds will have no worth and will not count. Ibn Hajar al-Asqalani's *Fath al-Bari* records the following hadith (8/324):

يُؤْتَى بِالرَّجُلِ الطَّوِيلِ الْأَكُولِ الشَّرُوبِ، فَلَا يَزِنُ جُنَاحَ بَعُوضَةٍ

On the Day of Judgement, a man will be brought who was tall, well-fed and satiated in the world, but he will not even weigh as much as a mosquito's wing in the court of Allah.

## VERSE 106

﴿ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا﴾

106. *Their recompense for having disbelieved and mocked My messages and My messengers will be Hell.*

i.e. the Fire of Hell, *that* is their recompense and punishment because of their disbelief (*kufir*) and mockery regarding the signs of Allah and His Messengers (upon them all be peace).

*Tafsir*

VERSE 107

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

107. *But those who believe and do good deeds*

i.e. however those who believe in Allah and perform righteous deeds that please Him...

﴿كَأَنَّهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾

107. *will be given the Gardens of Paradise.*

i.e. they will be given the highest level of Paradise—which is named *al-Firdous*—as an abode and a dwelling.

VERSE 108

﴿خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا﴾

108. *There they will remain, never wishing to leave.*

i.e. they will remain there forever, living immortal, never wishing to leave. The renowned Companion, 'Abdullah b. Rawaha (Allah be pleased with him) states:

In the Gardens of Paradise—*al-Firdous*, they will never fear having to leave it, nor it changing [i.e. deteriorating] whatsoever.

The next verse is a symbolic representation of the inestimable value of the praises of Allah and His Knowledge.

VERSE 109

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي﴾

109. *Say [Prophet], 'If the whole ocean were ink for writing the words of my Lord,*

i.e. if all the oceans of the world were turned into ink and then used to write the praises of Allah, His Wisdom, and His Miraculous Signs.

﴿لَتَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي﴾

109. *it would run dry before the words of my Lord were exhausted'—*

i.e. then the water of the oceans—despite their abundance—would run dry and come to an end, but the praises of Allah would never come to an end because they have no end, just as Allah's Knowledge has no end.

﴿وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

109. *even if We were to add another ocean to it.*

i.e. even if We added the water of another ocean unto it to increase it. This is because, again, the praises of Allah will never come to an end.



## THE REASON FOR REVELATION (ASBAB AL-NUZUL)

Tafsir al-Qurtubi records (11/70) that Mujahid said:

A man came to the Generous Prophet, Muhammad (Allah bless him and give him peace), and said, "O Messenger of Allah, I give charity and visit my family and I only do that to please Allah Most High. People mention this about me and I am praised for it and that makes me happy and people are impressed by that." So the Messenger of Allah (Allah bless him and give him peace) remained silent and did not say anything. Then Allah revealed the verse,

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا﴾

*So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord." (Kahf 18:110)*

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ﴾

110. Say, 'I am only a human being like you, to whom it has been revealed that your God is One.

i.e. say to them, O Muhammad, "I am but a human being like you; [however] Allah has granted me supreme nobility by granting me His Final Revelation (*wahy*) and commanded me to tell you that He is One and has no partner."

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ﴾

110. So anyone who hopes to meet his Lord

i.e. so whoever hopes for the reward of Allah and fears His punishment.

﴿فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾

110. should do good deeds

i.e. should worship him with complete sincerity (*ikhlas*).

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

110. and give no one a share in the worship due to his Lord.

i.e. and he should not be ostentatious and show off with his deeds. When he does good deeds he should not seek to please anyone but Allah because Allah does not accept deeds from anyone except he who does them to please Him alone.



# SUBTLETY

In numerous places throughout the Quran, the Arabic word '*habata*' (حبط = 'to cancel' or 'to come to nothing') has been used. The original



meaning of the word *habata* refers to when the stomach of an animal (e.g. a horse) is filled by feeding it too much food, or food that is unsuitable for it, or poisoned food, and then it falls over, collapses and dies. This is the most appropriate word to describe such deeds [that are done to please people] because they grow and become big, and the person doing those deeds believes they are good and will save him, but it ends up coming to naught and will have no weight on the Day of Judgement.

*With the aid of Allah Most High  
the tafsir of Surah al-Kahf  
is now complete*



# *Appendices*





## APPENDIX I

# TAMIM AL-DARI MEETING THE DAJJAL

THERE IS A FAMOUS HADITH about the *Dajjal* (the Anti-Christ) which is commonly known as the hadith of *al-Jassasa*. The Arabic word *Jassasa* is derived from the root word which means 'to spy,' thus it is sometimes referred to as *the hadith of the spy*. This hadith carries tremendous import significance as it contains signs from the signs of prophethood and is the only hadith wherein the Prophet (Allah bless him and give him peace) narrates an incident *from a Companion (Sahabi)*. In every other instance, the Companions narrate hadith *from the Prophet* (Allah bless him and give him peace). But in this case, this is the only hadith wherein the Prophet is narrating from a Companion, namely, Tamim al-Dari (Allah be pleased with him). The report states that a female Companion (*Sahabiyya*) named Fatima bint Qays (Allah be pleased with her) said:

I heard the Messenger of Allah's announcer making an announcement saying: '*Salah al-Jami 'a! Salah al-Jami 'a!*' which meant that everyone should hasten to the masjid for salah and an important announcement to follow. So I immediately went to Masjid al-Nabawi (Allah bless and give peace to him and his family) and prayed in congregation with the Messenger of Allah, and I was in the front row of women which was behind the men. When the Prophet (Allah bless him and give him peace) completed the salah, he sat on the pulpit and was seen happy and smiling.

Then he said: "Everyone remain seated." Then he asked: "Do you know why I gathered you here?" They replied: "Allah and His Messenger know best." He said:

I swear by Allah! I have not gathered you here for a speech. Rather, I have gathered you here today because Tamim al-Dari was a Christian man, then came and pledged allegiance to me and embraced Islam and informed me of an incident which is in accordance with what I have [already] told you regarding the Dajjal (Anti-Christ). Tamim narrated to me that he boarded a ship bound for the ocean with thirty men from the clans of *Lakhm* and *Judhaam*. The ocean tossed and turned them for a month. Then they sought refuge on an island in the ocean until the sun set, and they sat in the emergency boat on the side of the ship. Finally, they entered the island where they were met a beastly creature covered with thick hair all over, to such an extent that they could not distinguish his front from his back because of the amount of hair. They said: "Woe to you! What are you?" He said: "I am the *Jassasa* (the spy)" [Some say he was given this name because he collects news for the Dajjal]. So they said: "And what is the *Jassassa* (the spy)?" He said: "O people! Proceed to the man in this cave because he is very eager to hear your news." When he mentioned a 'man' to us, we felt fearful that he [*Jassasa*] was a devil. So we proceeded quickly to the cave and surprisingly, we saw the biggest man we had ever seen in terms of his physique. He was shackled with his hands fastened tightly to his neck, and he had iron shackles from his knees to his ankles. We said: "Woe to you! What are you?" He replied: "You will soon come to know about me; but tell me who *you* are?" They said: "We are a group from the Arabs who boarded a ship headed for the ocean. We encountered massive waves that tossed us around for a month, then we sought refuge and wound up at this island of yours. We sat in the emergency boat and eventually entered the island. Next, we met a thick-haired beast with hair all over him; we couldn't distinguish his front from his back because he had so much hair. We said to him: 'Woe to you! What are you?' He said: 'I am the *Jassasa* (the spy).' We followed up: 'And what is 'the spy'?' He replied: 'Proceed to the man in this cave because he is very eager to hear your news.'"

So we quickly came to you, fearful and unsure if he was a devil." So the Dajjal said: "Tell me about the date palm trees of a place



named *Baysan* (slightly west of Jordan, south of Nazareth, not far from Jenin, Palestine)." We said: "What exactly do you want to know about them?" He said: "I am asking you if the date palm trees bear fruit?" We said to him: "Yes." He replied: "Well, very soon they will not bear fruit." He said: "Tell me about *Lake Tiberias* (the present-day Sea of Galilee; west of Jordan)." We said: "What exactly do you want to know about it?" He said: "Does it have water?" They said: "It has abundant water." He said: "Well, very soon its water will disappear." He said: "Tell me about *the spring of Zughar*" [this spring is south of the Levant]. We said: "What exactly do you want to know about it?" He said: "Does the spring contain water? And do the townspeople use the water of the spring for agriculture?" We said to him: "Yes; it has abundant water and its people use its water for farming." He said: "Tell me about *the prophet of the unlettered people*? What has he done?" They said: "He has left Mecca and settled in *Yathrib* [i.e. Medina]." He said: "Do the Arabs fight him?" We said: "Yes." He said: "How does he fare with them?" So we told him he has gained ascendancy over those who had opposed him and now they all follow him." He said to them: "Has that really happened?" We said: "Yes." He said: "Well, that is best for them—to obey him. I will tell you about me; I am the Anti-Christ (*al-Masih*) and very soon I will be given permission to emerge. Then I will come out and travel the entire earth and there will not be a single village except that I will visit it, all in 40 days—other than Mecca and *Tayba* (i.e. Medina) for they are both forbidden for me to enter. Each time I attempt to enter one of them, an angel with a brandished sword in hand will prevent me from entering it, and at each of their entrances are angels fiercely guarding it. Then he [*Rasulullah* (Allah bless him and give him peace)] struck his staff on the pulpit saying: "This is *Tayba*; this is *Tayba*; this is *Tayba*!" meaning, Medina. Then he asked the Companions: "Did I not inform you of this before?" The people responded: "Yes."

The Beloved Prophet (Allah bless him and give him peace) continued saying, "Verily the hadith of Tamim al-Dari astounded me since it concurs with what I have already informed you regarding the Dajjal, and about Medina and Mecca. He [the Dajjal] is in the ocean of *Sham* (the Levant) or the ocean of Yemen. No, rather, in the direction of the east, the direction of the east, the direction of the east!" And the Prophet (Allah bless him and give

him peace) was pointing his hand in the direction of the east.

Then the narrator, Fatima bint Qays, said: "I memorized this from the Messenger of Allah (Allah bless and give peace to him and his family)."

#### REFERENCES

Narrated by Muslim in his *Sahih* (2942) and it is a rigorously authentic (*sahih*) hadith. The people of knowledge have narrated this report in their books via two routes of transmission, both from Fatima bint Qays (Allah be pleased with her). Al-Tirmidhi states in his *al-Jami' al-sahih* (2253): "This hadith is authentic, uncommon (*sahih gharib*)."  
Ibn 'Abd al-Barr states in his *al-Istidhkar* (338/77): "It has been well-established (*thabit*) and rigorously authentic (*sahih*) from its chain and its transmission."



## APPENDIX 2

# GLIMPSES OF NOTABLE TAFSIRS

### 1. Tafsir Ibn Kathir

Author: al-Hafiz 'Imad al-Din Isma'il b. al-Khatib, Umar b. Kathir

School of Jurisprudence: Shafi'i

Year of Death: 747 AH

Volumes: 4(Four)

The method adopted by Ibn Kathir is *tafsir bi 'l-mathur* or *exegesis by narration*, that is, under every verse he first summarizes its exegesis, then he cites hadith-narrations and reports from the Prophet (Allah bless him and give him peace) or the Companions or their Successors to explain its various words or phrases. Apart from being an exegete (*mufassir*), Ibn Kathir was also a Hadith Master (*Hafiz*) and was well-versed in the art of hadith criticism and review. Therefore, he removed weak and fabricated narrations which were transmitted by earlier commentators. The books of *tafsir bi 'l-mathur* or *exegesis by narration* are filled with Judeo-Christian narrative (*Isra'iliyyat*). Ibn Kathir is extremely cautious in presenting these citations and his approach is wholesome and based on the Quran and Sunna. Hence, he has not cited many *Isra'iliyyat* reports. At any rate, in the category of *Tafsir by narration*, *Tafsir Ibn Kathir* is the most cautious and reliable *tafsir*.

## 2. Razi's Tafsir al-Kabir

Author: Fakhr al-Din Muhammad b. Ziyad al-Din 'Umar al-Razi

School of Jurisprudence: Shafi'i

Year of Death: 606 AH

Volumes: 32 (Thirty-two) volumes in 17 bindings

The true title of this book is *Mafatih al-Ghayb*, but it is widely known by the name *Tafsir al-Kabir*. Insofar as *Tafsir Ibn Kathir* is the most concise and matchless *ma'thur tafsir* (synonymous with *manqul tafsir*), i.e. a *tafsir* using narration and transmitted reports, likewise, *Tafsir al-Kabir* is unparalleled in regards to its use of logic and reason, which is another type of *tafsir* called *tafsir bi'l-ma'qul*. About this particular book of *tafsir*, some people have remarked, *fihī kullī shay'in illa al-Tafsir* or 'it contains everything except *Tafsir*' as cited in Imam al-Suyuti's *al-Itqan fi 'Ulum al-Quran*. But many consider this remark to be an injustice to this remarkable book because it is matchless in interpreting the meanings of the *Quran*.

The prominent features of this book are:

1. The explanation, grammatical points, backgrounds of revelation, and all the narrations related to them have all been presented by Imam al-Razi in one place and are very well organized. In other *tafsirs*, these discussions are generally scattered or disorganized, which can make it quite time-consuming to read and digest.
2. He has masterfully described the grandeur and majesty of the *Quran* in detail.
3. The legal injunctions (*ahkam*) relating to a verse have been described with detailed reasoning.
4. Any interpretations introduced by deviant sects into the meaning of a verse have been described in full and then refuted with detailed arguments. In this way, it contains strong refutations against all the errant sects of his time, namely, the *Jahmiyya*, the *Mu'tazila*, the *Mujassima* (Anthropomorphists), and the *'Ibadiyya*, etc.

5. *Tafsir al-Kabir* describes the connections between the verses of the *Qur'an*. The reason given for a link and affinity between the verses, as described by him, is so appealing and reasonable that it imparts not only a sense of satisfaction, but also an ecstatic feeling of the elegance and grandeur of the *Qur'an*.

Overall, *Tafsir al-Kabir* is a concise tafsir. However, people commonly remark about its lengthy discussions (e.g. the tafsir of *Surah al-Fatiha* alone comprises 150 pages). However, it is in the earlier part that the explanation is lengthy, but takes on fewer words as it progresses. Priceless gems of knowledge and understanding may be received from it.

One little known fact related to this tafsir is that Imam al-Razi had written this tafsir up to *Surah al-Fath* when he died. Hence, after *Surah al-Fath*, another scholar, either Qadi Shahab al-Din b. Khalil al-Khawli al-Dimashqi (d. 639 AH) or Shaykh Najm al-Din Ahmad b. al-Qamuli (d. 777 AH) completed it, as mentioned in vol. 2 of *Kashf al-zunun*, p. 477. Recall that *Surah al-Fath* is in the 26<sup>th</sup> juz of the *Qur'an*, thus Imam al-Razi completed approximately 85% of his tafsir. That said, the completion is so marvelously done and the style of Imam al-Razi has been so thoroughly maintained, that anyone unaware of this fact would never suspect that the latter portion was written by someone other than Imam al-Razi.

### 3. *Tafsir* Abu Sa'ud

Author: Qadi Abu Sa'ud Muhammad b. Muhammad al-'Imadi

School of Jurisprudence: Hanafi

Year of Death: 951 AH

Volumes: 5 (Five)

The full name of this tafsir is *Irshad al-'Aql al-Salim ila Mazaya al-Quran al-Karim*. It is a masterpiece work, exhibiting Abu Sa'ud's depth of knowledge, insight, and understanding of the *Qur'an*—all in a concise manner. This tafsir contains highly refined and subtle points about the arrangement and eloquence of the *Qur'an*. It allows for an easy understanding of the *Qur'an* while following a meticulous style, and often replaces al-Zamakhshari's [renowned] *Tafsir Kashshaf*.



## 4. Tafsir al-Qurtubi

Author: 'Allama Abu 'Abdillah Muhammad b. Ahmad b. Abu Bakr b. Farah al-Qurtubi

School of Jurisprudence: Maliki

Year of Death: 671 AH

Volumes: 21 volumes in 12 bindings

Written by the famous research scholar of Andalusia, Spain, Imam al-Qurtubi, this tafsir's full name is *al-Jami' li'l-Ahkam al-Quran*. The primary purpose of this book was to deduce legal rulings (*ahkam*) from the Quranic verses, but he has also aptly commented on the meanings of verses, scrutinized difficult words, discussed composition, rhetoric, and relevant narrations in his *tafsir*. In addition, instructions from the Quran for everyday life have been clearly explained. This tafsir should not to be confused with the tafsir of the Hanafi scholar al-Jassas or that of Qadi Abu Bakr Ibn al-'Arabi, both bearing a similar name, *Ahkam al-Quran*.

## 5. Tafsir Ruh al-Ma'ani

Author: 'Allama Muhammad al-Alusi

School of Jurisprudence: Hanafi

Year of Death: 1270 AH

Volumes: 30 volumes in 15 bindings

Written by the renowned 'Iraqi scholar of Baghdad, this tafsir's full name is *Ruh al-Ma'ani fi Tafsir al-Quran al-'Azim wa Saba al-Mathani*. Since this is a publication from the relatively later eras, he has tried to gather important discussions of previous tafsirs. Hence, elaborate discussions have been carried out on language, grammar, literature, rhetoric, jurisprudence, creed, etymology, geophysics, astronomy, philosophy, spirituality, and relevant narrations. In the matter of reporting hadith, 'Allama Alusi has been more careful than other commentators. In this respect, it may be called a synopsis of the earlier *tafsirs*. Mufti Taqi Usmani quotes Moulana Yusuf Binnori's article *Yatim al-Bayan*, saying: "...*Tafsir Ruh al-Ma'ani*...is a tafsir of the Quran on the pattern of *Fath al-Bari*, the explanation of *Sahih al-Bukhari*, except that *Fath al-Bari* is the interpretation of human words...

6. Tafsir al-Baydawi

Author: 'Abdullah Ibn 'Umar, Nasir al-Din al-Shirazi al-Baydawi

School of Jurisprudence: Shafi'i

Year of Death: 685 AH

Volumes: 1 volume

Written by the 13th-century Persian scholar, Imam al-Baydawi's *Anwar al-tanzil wa asrar al-ta'wil* (The lights of revelation and the secrets of interpretation) is a popular Quranic tafsir (exegesis). This work is largely a condensed and amended edition of al-Zamakhshari's *Kashshaf*. Although *Kashshaf* displays great learning, it suffers from Mu'tazilite views which al-Baydawi has tried to amend, sometimes by refuting them and other times by omitting them.

7. Ibn Juzay al-Kalbi's Tashil li 'Ulum al-Tanzil

Author: Muhammad b. Ahmad Ibn Juzay al-Kalbi al-Gharnati

School of Jurisprudence: Maliki

Year of Death: 741 AH

Volumes: 2 volumes

From the Arab tribe of Kalb, Ibn Juzay hailed from Granada in Andalusia, Spain. He wrote widely on all the sciences of his day: *hadith*, *fiqh*, Qur'anic recitations and *tafsir*. He was noted for this Sufic exegesis, *Tashil fi 'ulum al-tanzil*, and his commentary which contains fine spiritual points to benefit the soul. He died as a martyr (*shahid*) fighting in the Battle of Tarif in the year 741 AH, may Allah be pleased with him.

8. Abu Hayyan al-Andalusi's Bahr al-Muhit

Author: Muhammad b. Yusuf al-Barbari Abu Hayyan al-Gharnati

School of Jurisprudence: Maliki

Year of Death: 745 AH

Volumes: 9 volumes

An expert and defender of the science of *Qira'at* (Quranic elocution) and a master of syntax and rhetoric, Abu Hayyan al-Andalusi is most famous for this exegesis, *al-Bahr al-Muhit*, which was composed towards

the end of his life, in which he explains the linguistic meanings of the Quran. The work is extraordinarily rich in non-canonical *qirāat* or variant readings of the Quran, some of which were not contained in prior commentaries. It is also replete with syntax and rhetoric, placing special emphasis on investigating the words of every verse, the difference in structure, and the points of eloquence.

#### 9. Tafsir al-Khazin

Author: 'Ali b. Muhammad al-Khazin

School of Jurisprudence: Shafi'i

Year of Death: 741 AH

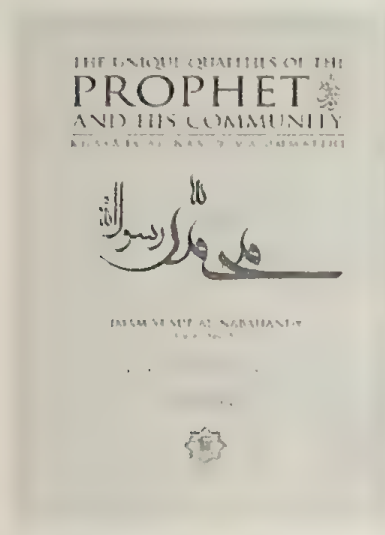
Volumes: 3 volumes

Imam al-Khazin hailed from Baghdad and the full name of his tafsir is *Lubab al-ta'wil fi ma'ani al-tanzil*. Considered by some to be a refinement of *Tafsir al-Baghawi*, this tafsir highlights both general and specific themes in the Quran, linguistic points of benefit, the reasons for revelation, as well as the virtues of the surahs—all relying upon the authentic *ahadith* and reports of the Pious Forbears (*Salaf*) with references. It also includes proofs from Arabic poetry and the Arabic language.

Sources: Mufti Taqi Usmani's *'Uloom al-Quran and the respective source books of tafsir*.

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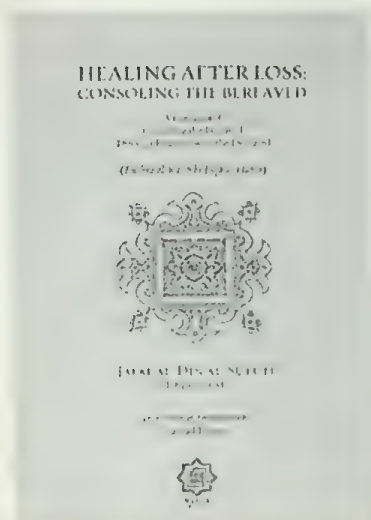
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### REVIEWS

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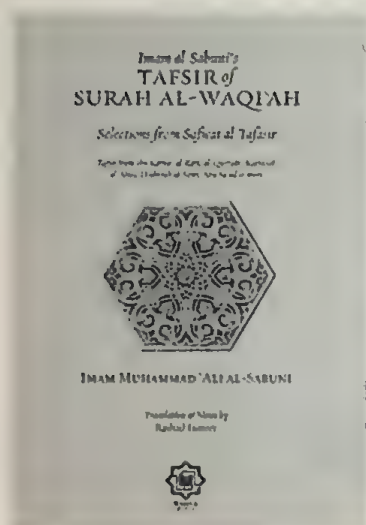
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#### REVIEWS

"Ustadh Rashad Jameer (may Allah preserve him) has sent me his translation of Tafsir of Surah al-Waqi'ah authored by our Shaykh, Shaykh Muhammad 'Ali al-Sabuni (may Allah preserve, cure him and benefit us by him). Shaykh Muhammad 'Ali al-Sabuni is among the scholars of Aleppo, Syria (may Allah free the city and its people from oppression) and has become an intellectual knight of Islam by his books. He is one of the scholars who learned from the teacher of our teachers, the 'Allamah, Sayyid Muhammad Najib Siraj al-Din. After a brief review, I am impressed by the effort that Ustadh Rashad has put forth in bringing forth this translation. May Allah cause him and us to benefit from the Holy Quran, and to grant us all knowledge and implementation, healing, guidance, blessings, light and salvation from this work. "

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"[Shaykh al-Sabuni] has simplified his Tafsir of the Quran, *Safwat al-Tafsir*, and added statements of the Pious Imams that encompass the cream of the crop—both in relation to knowledge and manners (*adab*)—which infuse this work with metaphysical realities and practical wisdom."

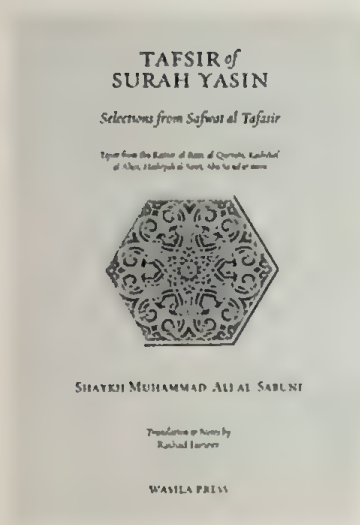
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#### REVIEWS

"Imam al-Sabuni has saved students of knowledge an incredible amount of time, and has taken them by the hand to the fruit of his lifetime of studies and the summary of several major books of Tafsir. For this reason, he warrants a debt of gratitude from the students of knowledge and those working in the field of Tafsir."

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—SHAYKH MUHAMMAD AL-GHAZALI, *Former President of Da'wa and  
'Usul al-Din in the Faculty of Sharia in Mecca*



# THE LIFE OF THE PROPHETS IN THE GRAVE ﷺ

## THE LIFE OF THE PROPHETS IN THE GRAVE



JALAL AL-DIN AL-SUYUTI  
OF  
FAKHRUDDIN OWAIISI

Translated by  
Rashid Larsson

MADHA PRESS

### DESCRIPTION

*The Life of the Prophets in the Grave ﷺ* is a compact volume for those who venerate Allah's prophets, especially Allah's Beloved, Muhammad (Allah bless him and give him peace). Addressing the modern materialistic belief that is rapidly spreading in regards to the Prophets being 'dead and gone,' Imam al-Suyuti responds to a question regarding the hadith of Prophet Muhammad (Allah bless him and give him peace) returning the salutations (*salams*) of those who send prayers and salutations (*salat* and *salam*) upon him, and in doing so, unpacks oceans of meaning for us and provides profound explanations and timeless insights into *The Life of the Prophets in the Grave ﷺ*.

Then Shaykh Fakhruddin Owaisi's treatise wonderfully compliments the topic at hand by providing simple, yet convincing proofs for *The Life of the Prophets in the Grave ﷺ*. Citing indisputable verses of the Quran, authentic hadiths, statements from the illustrious Salaf (Early Muslims), and answering baseless objections, followed by concise, contextualizing commentary, none will be beguiled about *The Life of the Prophets in the Grave ﷺ* after reading this book except the willfully ignorant, or an indoctrinated sectarian content with following maverick opinions that are far from the trodden path of Islam.

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#### TAFSIR of SURAH AL-KAHF

*Selections from Safwat al-Tafsir*

*في اروع تفسيرات القرآن الكريم  
التي كتبت في القرنين الرابع والخامس للهجرة*



SHAYKH MUHAMMAD 'ALI AL-SABUNI

Translation and Notes by  
Rami Nsour



#### DESCRIPTION

Imam Muhammad 'Ali al-Sabuni is one of the leading scholars of Sunni Islam in the modern era. A specialist in the knowledge of *Tafsir*, he has authored one of the most widely accepted Tafsirs of the Qur'an entitled *Safwat al-Tafsir* (The Choicest Selections from the Books of Exegesis). Since its publication in 1978 and with more depth than the renowned *Tafsir al-Jalalayn*, *Safwat al-tafsir* has quickly become the celebrated tafsir for beginners. It is recommended in Islamic Seminaries worldwide as a reliable reference point to acquire the orthodox Sunni understanding of the Quran.

#### REVIEWS

This translation, and the entire *Famous Five* series of the translator, brings the science of reliable and traditional work of tafsir into the hands of all those interested. It is well-suited for the beginner who has never studied formerly and is an excellent gateway into the science of tafsir. It is also a great tool for the serious seeker of knowledge as they begin their dedicated study of Islam. This translation must be a central part of any Islamic curriculum in the English language. I say this for a number of reasons, 1) The choice of the sura 2) the choice of the tafsir that he drew from. 3) The layout of the text is well suited for ease of study. 4) The inclusion of the Arabic text of not only the entire sura, and then the individual ayahs along with the translation and tafsir, but also the inclusion of the Arabic text of the Hadith which are mentioned 5) Meticulous attention to technical vocabulary by adding in the transliteration of technical terms, including the singular vs. plural at times... This last point is very important as translation is a form of interpretation and by constantly referencing the original Arabic words, it allows a immediate reference point.

-SHAYKH RAMI NSOUR, *Founding Director of Tayba Foundation in USA*



## ABOUT THE TRANSLATOR

RASHAD JAMEER has studied traditional Islamic disciplines with scholars in Toronto (Canada), Cairo (Egypt), and Tarim (Yemen), and teaches Islam at local masjids in the Greater Toronto Area. Since the publication of his first translation in December of 2015, he has 25 books published to date (2022) and seminars have been conducted about them in Toronto, Chicago and Philadelphia (USA), Bogata (Colombia), and San Fernando (Trinidad). He resides and works in his hometown of Toronto and has been an avid archer since 2020.



## Our Published Translations

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